

1823 AN
EXTRACT

OUT OF

PETER.

James Lord Bishop of ELY's

Declaration

in relation to the
Bible, and the
Scriptures, as they
stand in the
English Version of the
Bible, 1769.

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ACT
OUT OF
PETER

of the Lord Bishop of Ely's

Paternal or Parental

the Bishop's and the
Holy Ancient and Sacred Obligation

Decemb. 13th 1889

As the Bishop's is the Lord's, then shall
as the Lord's is the Lord's, then shall

Is not this the Lord's, then shall
as the Lord's is the Lord's, then shall

as the Lord's is the Lord's, then shall

Is not this the Lord's, then shall
as the Lord's is the Lord's, then shall

ADVERTISEMENT

There is lately Published by Randal Taylor a Book
entituled, *A Companion in Solitude*; being
Manual of Prayers, seven sheets stitched in large
Paper, Price six Pence.

his divine Raye, and fills the Spirit and the will

with the knowledge of which the Spirit and the will

traces their Spirit with Power and might in their inward

Man, and makes them fruitful by his mighty Goodness

co-operating in their souls, and this fill them with the

means in order to their future well-being, and their pre-

sentation to God to deal with Men

who many themselves some of the pictures of this

life, to the longer or shorter, and no other

reason for it, but the will of God: For

this is a sanctified and purified Mind

and it brings much advantage to the whole Man; first

in the observation of God's holy Rules

in the observation of the Commandments of God

in the observation of the Law of God

in the observation of the will of God

in the observation of the pleasure of God

in the observation of the glory of God

in the observation of the honour of God

in the observation of the love of God

in the observation of the mercy of God

in the observation of the grace of God

in the observation of the power of God

in the observation of the wisdom of God

in the observation of the knowledge of God

in the observation of the truth of God

in the observation of the beauty of God

in the observation of the goodness of God

in the observation of the kindness of God

in the observation of the gentleness of God

in the observation of the meekness of God

in the observation of the patience of God

in the observation of the long-suffering of God

in the observation of the forbearance of God

in the observation of the love of God

his divine Rays, and fills their Spirits and Wills with Intellectual Knowledge, by which he renews and refreshes their Spirits with Power and Might in their inward Man, and makes them effectual by his mighty Goodness co-operating in their Souls, and this fills them with the newness of the Spirit, 2 Cor. 3. 17. and makes them deny themselves their lawfull pleasures and refreshments, in order to their future well-being, and their present felicity; for so it pleased God to deal with Men, who deny themselves some of the pleasures of this life, to afford them the longer to them, if for no other reason, yet for the sake of Satisfaction in self: For this is a good means to sanctify their Bodies and Minds, and it brings much advantage to the whole Man; those consequently follow the Observation of God's holy Rule, that have been prescribed Men; so said Christ in his Discourses, *Matthew 23*. It taken from *Matthew 23*. which seems to be a Command, *Eccl. 3. 1*. and is thus to all succeeding Ages. And thus Fasting comes forth from the Fountain of divine Appointment; for there is no doubt but the Holy Fast and Observation of Lent, was consecrated and contrived by the Holy Ghost, sending his holy influences upon the Princes of the Church, that they should begin the Rules of Virtue and Piety with the observation of Holy Fasting; for thus the Apostolical Fathers did submit a thing very necessary and convenient, in order to many excellent ends, as well for the health of our Bodies as our Souls, this more heavenly part of our Being; for the Holy Fast of Lent is not of humane Invention, but of divine Authority; and it is Mystical, not Presumptive; for on *Wednesday* it is appointed that we begin with Solemn Devotion the Number of our Forty Days Fast, consecrated by the Universal Church of Ancient Ages: For in Forty Days and Nights, Rain was poured forth from Heaven, to expiate the Earth; consider we therefore, that number which both then opened Heaven for ablution of the Earth, and now to all the World, opens the Fountain of Baptism, wont more chiefly to be celebrated the night

night next before Easter, for the renewing of the Nation; therefore Fasting, if rightly performed, prevents the future Sentence of Death, and while the sinner is humbled, the sin is consumed; for while he inflicts on himself the outward affliction of voluntary severity, the wrath of dreadful Judgment is appeased, saith the Ancient Writers; for for a little pain, if the heart be sincere, doleth great sin, which Eternal Burning never would scarce consume; for by this God's goodness enables Men to fight the good Fight of Faith, and gain the Victory, for these good Exercises enable Men to keep themselves by God's Mercies in pure Gladness through the little course of their whole life: By these means God is pleased to ray Men with the light of Glory, and with the White Garment of Angels, which adorn Men with Heavenly and Spiritual Vertues, and makes them bright by the exercises of their rich Prayer, which if it be joined with Watchings and Fasting, it is of great force to bring down Man's Soul to Heaven, and causes Men to dwell in heavenly things, and converse abroad in glory and religious Love, peace, and quiet Confidence, which causes Men ready to come with good minds to the Table of the Lord, not to partake of his Body and Blood but to Communion, but to Health and Salvation: And this wisdom may be obtained by a good mind and a good life, which Fasting, all which are excellent and Expedients to further our Salvation, for every one of these things are good Expedients to fit our Souls for eternal Life; for whosoever is wisely qualified for this, is always capable of doing a double good, and this double or twofold good, qualifies the Man, and makes him purified with divine goodness, by which the gifts of Verue are bestowed upon their Souls, and fills their Minds with the Spirit of Cheerfulness to perform all the Acts and Duties of Religion with Pleasure, Satisfaction, and Joy: For the emptiness of the body adds Elevation to the Soul, and assists Men in that great Work of overcoming and conquering the Flesh; for fasting heals the nature and the

mind; therefore it is good to keep fixed fasts, and contin-
 sional both, seeing in it is so good a means and help,
 both to the Body and the Soul, in order to both their
 future well-being; therefore let all our Hearts, voluntary
 join, and meet together in this holy Act of Fasting and
 Mortification; for these good purposes disturb the devil
 Spirit, to whom our Sanctification is a punishment, be-
 cause they are taken off from us by it, and thus more
 particularly, when the whole body of the People all join
 together in this holy Spirit. Now as to our Fasting,
 we join our Alms, Repentance, Prayer, and all other
 Acts of true Piety, which are of great force and power
 to prevail: withal God for a thousand Blessings upon
 the Nation, who themselves are wise and good would not
 deny themselves both Food, and Pleasure, and Rest,
 since by these means they may obtain a blessing upon
 the whole world: For since our sins have made us un-
 worthy of Gods good Creatures, what can we do better
 than voluntarily deny our selves, seeing by this means
 we may make a kind of atonement for them; for this
 is our confession that we justly suffer for our sins, for
 the voluntary denying our selves Food, and Plea-
 sures, is a good means to keep the Soul humble; for if
 the Lord do goe with those in the land, as he saith
 he will, and he will say; the Lord is righteous for
 their excellent obedience take our hearts off from the
 love of the world; while we stand so long by our own
 Commandments from the contents and enjoyments
 of the world, by denying our selves from them. For
 in this manner, the mind hath better leisure, tem-
 per, and liberty to make a truer Judgment and esti-
 mate of the excellencies of heavenly things, and of the
 true Good which induceth to everlasting life; this like-
 wise breeds in men a holy Sorrow for all their sins past,
 and a holy hunger and indignation at themselves, with
 a holy fear of Gods judgments, with a most bitter Ha-
 tred and Detestation of all their evil dealings; for self-
 affliction is a good witness that we do utterly renounce
 every evil thought and work; for by thus smarting for

our

of the L E N T E A S T

our sins, it is much to be hoped that we shall utterly for-
 sake all Pleasure and Delights in this world, and shall
 humble our selves that God may be glorified in us. *12. 7. 9. verses.*
 10. that the righteous Lord destroy them, but grant them
 grace, for God's ways are
 excellent by infinite
 and good in all his
 flicted and mourn for our delinquencies, who
 is always willing and ready to be reconciled to us
 desires or desires.
 Bodies of Food, and what we deny our
 Poor, that their souls may be saved, for this is doing
 Man. *Prov. 3. 27.* *Man. Prov. 3. 27.*
 it is due, where this great King speaks of
 to give, and yet he calls it the Poor's due.
 hear Origen speak concerning this, I will tell you
 what manner of fast ye ought to fast, that ye may
 from all Sin, feed not any way your
 your selves with any Pleasures, nor with
 with any Luxury; yet that we may have the
 reigns of Christian Chastity gained by
 have the days of Lent consecrated to
 sorrow also makes the same Judgment concerning
 forvation of Lent, and we know what
 concerning Fasting; Is not this the Fast
 deal your Bread to the Hungry, and to let the
 them, and to let the oppressed go free,
 this is the word of the Lord by the Mouth of the
 phet, for this is the way to keep your selves
 God's help in Purity, that in the holy solemnity of
 you being clothed with the Light of Purity;
 clean, and white by Alms, and adorned with
 with Watchings and Fastings, as with certain
 and Spiritual Pearls, and being at peace not only with
 your

701 v. 114
 your Friends, but also with your Enemies, approaching
 with a pure and quiet Conscience to the Table of the
 Lord, we may receive his Body and Blood not to judg-
 ment, but to our spiritual remedy and healing; for this
 is that which is prepared and mingled for us;
 for this is that which is to show it by our Works, James 2.
 With the pure heart for the poor and good, and shew
 them mercy by relieving their sorrows, and comforting
 their souls, for the sake of the Father who calling from all sin,
 may show us the way of life, which is our way out against our
 Nation. We shall not but change their lives, and be-
 come truly good. God will change his purposes,
 and not bring down upon them, as in the case of the
 Amorites, Job 9. 29. and 1 King 21. 27.
 Give me an eye, that I may see, and an ear, that I may hear, and
 let all the members of thy Body be quickened, as thou hast said, thy Feet from
 stumbling, and thy Eye from being blinded, that in all things you may approve
 your selves, 1 Cor. 7. 9. By purifying your
 hearts, 9. 10. Be afflicted and mourn, fast
 and weep, and let your humbling of your selves in the sight of
 God, be your comfort.
 21. The use of Fish and Wine in the time of Lent
 is not to be used by almost all Catholicks and Christi-
 ans, as a fast, and the Bodies chastising, that
 we may not remain Spiritless, but be enlivened by
 Fasting, Tears, and Prayers, the humble Wings of true
 Repentance, by which our Minds are humbled,
 and our senses made truly sensible of our past Guilt;
 so as we may forsake them, which is the only thing
 that can enable the sinner to obtain his Pardon for them,
 and receive of God's full and free grace to purifie our
 hearts, that we may discern our selves aright, and
 judge our selves of our sins; that we may not be con-
 demned with the rebellious World, and fly the Pestil-
 ence of Hypocrisie, which of Remedies themselves create
 Diseases, and instead of Medicine, become Sickness, which
 turns Holiness into a Crime, Propitiation it self into Guilt.

For

For Hypocrisie by a cruel Art cuts asunder Vertues by the edge of Verrue, slays Fastings by Fastings, evacuates Prayer by Prayer, and beats down Alms by a falacious way of giving Alms; for Hypocrisie whilst it seeks to captivate the eyes of Men, is itself lead captive by the eyes; Fasting twice in the week, in a Man like the Pharisee is unprofitable, but in a Man humbly, faithfully, and faithfully humble, is Religious. May, we therefore adhere to the study of true verue, and desire God to purge from us all Vice, and wash away all our sins in the pure Blood of his dear Son, and in order hereto, let us humble our Souls with Fastings, for this, with Alms and Prayers, extinguishes Vice, renders Bodies chaste and Hearts pure, gives peace to the Members, and quiet to the mind, and makes Mens Bodies (naturally like Beasts) to become the Temple of the Holy Ghost; for Fasting changes humane Brutes into Christians, and makes the Man become as it were an Angel; by these Alms knew not Death, but leaves the Earth, abides with Angels, lives with God, and though a Stranger and afflicted in his life, yet, when he had left the Earth, possesses the mansions of Heaven; for Fasting is the Watch-Tower of God, and lifts Men up to Heaven. It is the Engine of Faith and the support of hope, then is weakened become strong when the Flesh is lessened by Fasting, and the Soul fattened with Purity; Fasting was enjoined the Prophet *Samuel*, who himself was the gift of Fasting, 1 Sam. 1. 7, 8. Whatsoever came of the Vine, he was not to drink Wine, no nor yet strong Liquor, 1 Sam 1. 28. Fasting begets Prophets, strengthens mighty Men, makes wise Law-givers, for God prescribed *Samson* an order of Fasting before he was born, Judges 13. 4, 7, 14. and to his Mother a fast for his sake while he should be in her Womb, neither had the wise *Daniel* seen the Vision of God, had not Fasting rendered his Soul bright and pure, Dan. 9. 22, 23. That Man of desire who fasted full three Weeks, and taught even the hungry Lyons to fast; nay, Fasting was commanded yet more early, for even to *Adam* it was said,

said, *Of this thou shalt not eat*, Gen. 2. 17. which was a sort of Fast prescribed, for so say the Ancient Fathers, that God prescribed some sort of Fasting to man so soon as he was created as a guard to innocency (itself) and the first Tryal of man's obedience, and if Fasting was necessary in *Paradise*, much more out of *Paradise*; If this Physick was usefull before our wound, much more after it; whilst through Temperance the pleasure of the outward man is denied, the wisdom of the inward man is strengthened; for there is not that vigor of heart under a load of Meat, which is under the lightness of Fasting; and by Fasting the Flesh is governed by the judgment of the mind, and the mind preserved pure and chaste by the grace and help of God. For Fasting hath ever been the Diet of Vertue, for from abstinence do proceed chaste Thoughts, reasonable Will, salutary Counsels, and by voluntary Affliction the Flesh dies unto Lust, and the Spirit is renewed unto Vertue. Fasting gives victory against Concupiscences, repels Temptations, takes down Pride, mitigates Anger, nourishes the Affections of Good will unto the Maturity of entire Vertue: this was the Opinion of many Latin Fathers, and of the Greek also. Fasting is the Sympathy of Reason, the purity of Heart, the mother of Wealth, the School-Master of Youth, the ornament of the Elder, an excellent preservative of the Soul, the body's Armour-bearer, the weapons of gallant Men, the exercise of Spiritual Wrestlers, the decency of the City, the quiet of the Court, the peace of the House. There are Angels which in every Church write all those that fast in the Book of Life, neither dare the evil Spirits doe ought against such as fast; and the Angels, the Guardians of our Life, do with more studious labour abide with such which have purified their Souls with Fastings, for Fasting makes the young man sober, Minded, the old man Grave and Reverend, the most fit dress for Women, a Bridle for those who are in the flower of their Age, the custody of Marriage, the nurse of Virginity. It reforms on a sudden all the City, and makes all the People in an orderly appearance.

pearance, may we therefore redeve this nurse of All
 Good Order, the mother of Sincerity, and the harbinger
 of Good will from above. Fasting is the flower of
 Temperance, the chastisement of Intemperance, the
 exercise of corrective Justice on our selves, the correction
 of injustice in others, the understanding of
 our best, the wills Emendation; it is the Body of
 which serves the Soul and Spirit of inward Good-
 ness; not that Fasting should be thought to be given to
 God for satisfaction to his Justice, in lieu of eternal pun-
 ishment, that Christ only could and did satisfy for that
 which the Bridegroom alone could and did satisfy
 for his Spouse, and the Children of his Bride-chamber,
 and all who are called to the Marriage Supper of the
 Lamb, he hath done it alone, and of his People there
 was none with him; for when there was none besides
 him, his own. *Abin brought Salvation: And he hath tro-*
dden the Wine-press alone, Isa. 63. 3.

Self-affliction cannot satisfy the divine Justice for any of-
 fence, but the merits of Christ alone can do that, but self-
 affliction may in some cases be adequate to the diverting
 temporal or eternal punishment, either of which God
 might or happily would other ways have laid on us, even
 in some true deservement, that he well may and hath
 sometimes inflicted even death it self on his Chil-
 dren which were truly penitent: For this cause many
 are sick and weakly among you, and many are fallen asleep.
1 Cor. 11. 30. And David besought the Lord with Fasting,
and went in and lay all Night on the Earth, 2 Sam. 12.
16. and at other times he saith, I wept and chastened my
Soul with Fasting, Psal. 102. 4, 9. So Daniel stood trem-
bling when the Angel said unto him, Fear not, Daniel,
for from the first time that thou didst set thy heart to consider,
and to chasten thy self before thy God, thy words are heard,
and I am come to comfort thee, Dan. 9. 21. and Dan. 10.

11. 12.

h You have heard, or I will mention God's command in
 the Law, *Levit. 10. 3. 9. Ye shall afflict your Souls by Sta-*
tute for ever, Levit. 16. 2, 1. Deut. 9. 5. 8. and 9.
 and

and 5. 29. and 4. c. 6. 9. Ye shall afflict your Souls on the ninth day of the Month at even, from even to even ye shall celebrate your rests. Whatsoever Soul it be that shall not be afflicted, in the same day ye shall be cut off from amongst his People; and in Exodus, the Fight was managed against Amalech by the Prayers of Moses, and the Fast of the People untill the evening; these three holy Sisters, Prayers, Alms, and Fasting, are happiest when all three meet together, St. Matt. 8. Acts 13. But of these three is Prayer the eldest Daughter of Faith, Rom. 10. must always be present, and therefore never is out of our Power; either 1. Oral, or 2. Virtual, or 3. Mental Prayer at least; they which cannot give Alms may fast the more, and they which cannot fast should give the more Alms, yet all can Pray. Fasting chastens the Flesh, Alms wins Friends and Auxiliaries, Fasting overcomes Enemies and wins them to our aid, Moses's hands lift up against the Amalechites through the might of the Spirit overcame the Enemy, Alms loads the Ship with precious substance sent before into another Country, Prayer from the riches of God derives grace and strength upon our selves, to supply our wants, Fasting, treads our Enemies under foot, and makes us willing to leave the Earth. Charity and Alms take

† Page 204. of the Bishop of Ely's Paschal Fast upon Lent, Dr. Gunning.

our Brother by the hand, and raise him up; Prayer pierces the Clouds and enters into Heaven.

4. May we therefore doe as Moses did, Deut. 9. 18. 25. I fell down upon my face before the Lord, as at the first forty days and forty nights, I did neither eat bread nor drink water, because of your sins, and the Lord harkened unto me at that time also; I mean not that we should fast from all Diet, but humble and purifie our minds by Abstinence and Prayer, and Qualifie our Spirits. and make them fit for heaven by being heavenly disposed and vertuously inclined, by being clean and undefiled, and to this end we ought frequently to feed our Prayers with Fasting, and with Groans to utter them, for by how much thou sparest

sparest not thy self, God will spare thee ; for while the Author of sin is afflicted and humbled, the sin is consumed. The inward Fast of the mind is a sorrowfulness of heart, detesting and bewailing our sinfull doings ; may we therefore deny our selves lawfull Refreshments by frequent Fasting, for our having not denied our selves unlawfull desires, it is but meet and right that we should punish our selves for it ; for whereas Superfluous Food awakens sin, so Fasting awakens us to repentance, and shews us the way to root it out, that it may no longer dwell nor sleep in us ; let therefore sober Fasting be our rule, for that is a true Enemy to all sin, besides when you are accustomed to Fasting, you will find it neither troublesome nor difficult burthensome, besides if it were, let me ask you whether you had rather be thus troubled by a little self-affliction, or punished for ever ? May we therefore truly love the expedient Fast of Lent, as being the Mother of all good, and of all true cheerfulness, and by that wise discipline perfect holiness in the true fear of God ; *And cleanse our selves from all filthiness, both of flesh and spirit,* 2 Cor. 7. 1. and so shall we perform a pure Fast unto the Lord ; but let us by no means consume or enfeeble our Bodies by immoderate Fasting, nor over-weaknen our selves by too much spending our selves by immoderate degrees of abstinence, but let us use moderation and discretion in all things, *Phil. 4. 5.* For that is well pleasing to the Lord, and never out of season, that we may at no time thrust our selves forth to the services of Pleasure, nor Spend our Strength in Vaniry, nor yet grow slothfull by idleness, but let us accurately, judging what is needfull for our selves, behave our selves with discretion, that we may prepare our Bodies by constant strength and vigour for good Actions by exercising of Good Counsel ; then shall we be both nimble and active in the pleasurable services of our Lord and Master, and for our warrant of Fasting the Forty days of Lent, we have the example of *Moses, Exod. 24. 18. Exod. 34. 28. and Elias, 1 King 19. 8. and Christ himself St. Matt. 4. 2. Mark. 1. 12, 13.* not that we should pretend to doe as they

they did, for our Saviour was God as well as Man, and therefore it would be presumption in us to attempt such an undertaking; and the other two was inspired Prophet of the Lord, and therefore able to do much more than any now can pretend to do, but the Lent-Season is the Spiritual Spring of our Souls, where Pleasures die, and Vertues bud forth and are in their flower, and the most pure beauty of Sobriety put forth it self; behold, the Fast of Lent is at hand, pointing out to us the Spiritual Pool, which cures not one sick Soul only each Year returning, but a whole People: When God bid his Prophet *Ezekiel* to bear on his right side the quarters of the House of *Juda* forty days, I have appointed thee (with God) each day for a year, or as the Hebrews and your Margins have it, day for year, and behold I will lay bonds upon thee, and thou shalt not turn from that side, p. 161. of Dr. *Cunningham's* Lord Bishop of *Ely's* Paschal Fast.

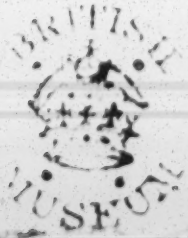
It may be to us for our sins, possibly each day for a million of Years, and we may well be patient of the bondage. Then add to this that these forty days on this side *Easter* mourning for the Bridegroom's being taken from us, are answered by other forty, yea, fifty following days of Joy for the Bridegrooms presence returned. *Augustin Tractat* 17. In *Joan*, Cum labore celebramus quadragesimum ante Pascha, cum iustitia vero accepta mercede quinquagesimum post Pascha. *Wich* hour let us observe the Quadragesimal, or forty days Fast before Easter, but with Joy the fifty days Celebrate of Easter, when we receive as it were a reward for our forty days Fast, at least abstinence from pleasurable diet, number, consecrated by God in the Old and New Testament, in the Law by *Moses*, in the Prophet by *Elias*, the Gospel by Christ; *Moses* the Type of Christ's Mediatorship, *Elias* of his Ascension, both the Figures of forty days Fast, and both they and only they appear with him in Glory at this Transfiguration, *St. Mat.* 3. *Moses*, by whose mediatory hand the Law was given yet fasted forty days, *Elias* who did not trouble *Isra*

but was jealous for the Lord of Hosts, yet fasted forty days, and troubled his own flesh; the Lord who knew no sin, yet fasted forty days; and thou, who art a sinner, wilt not thou fast? the Lord fasted wholly, and wilt thou observe the moderate fast of Lent, faith St. Bernard? we have fixed, and forty days was the number (of days) of Gods Judgments on the old World by Water for sin, forty days Fast the second time Moses ascended to ask pardon, Deut. 9. 9. Exod. 34. 28. for the Peoples sin; forty Years the People of Israel bare their Iniquities in the Wilderness, Num. 14. Forty days Fast like the forty days appointed by God for the offenders, Deut. 29. 27. Forty days the space God gave Nineveh to repent of their sins, and to divert the denounced destruction, which was sent by God, returned from the search of the sinners of Canaan after forty days, Josh. 13. 2, and brought of the fruit of the Land, to shew us that we should walk circumspectly in the Land of our Pilgrimage with care and fear, 2 Cor. 7. 11. Then that we receive of the clusters of Grapes, the Wine of Angels, the Body and blood of Christ, a happy Type of our eternal wedding; thus the deluge of Water was a Type of our Baptism, so of the holy Fast of Lent, may we therefore be diligent according to our poor measure, and yet ever all, we have need to wrap our faces with Ashes, in humble, before we approach his presence in the holy Communion at the great Feast of Easter. St. Basil will tell you that there was no Island nor Country in the World where this Fast was not heard, for saith he, every City and Nation have heard the fame thereof and observed it, nay, saith he, what Armies, Merchants, Mariners and Travellers are there that have not heard of this famous custom of the true observation of Lent, that tends so much to the fitting our Souls in order to our Salvation? May we therefore with joy receive this pious custom, which composes every City, People, and House, and supplies them with Quiet, Peace, and Concord, Unity, and Love; let none therefore exempt himself from the number of Fasters, in which every degree Nation and Age

Age of men are engaged; for there is not any dignity almost whatsoever, but have been engaged in this honourable combat, that is, so powerfull and prevelent to obtain mercy from God; besides, Fasting is peace to the Body, comelines to the Limbs, the strength of Mind, the vigour of Souls; a wall of Chastity, a defence to Purity, a city of Sanctity, the mother of Health, will every one find it that searches narrowly into this matter; for it gives to Men a good habit of body, and supplies them with an humble heart, and a lowly spirit, for these naturally arise from Fasting, by which the Devils Temptations are weakened, this may appear from the three Children who did eat Pulse and drink Water, and yet their countenances appeared fairer, and they were fatter in flesh than all the Children that did eat the Kings meat, *Gen. 1. 18. 19.* And every man that uses this custom and rule, will find that by it his Flesh is subdued to his Spirit, and his Spirit to the good motions of God, who gives liberally to every Man, and upbraidech not.

Now Fasting humbles the Pride of mens hearts, but some will object against Fasting, because it is commanded, but it may be answered; that for that Reason there is a double need of the Fast to reach Men humility as well as denial of their Appetites to reach them to regard both the Bridegroom and the Bride, God our Father, and the Church our Mother, for Christ knew that in the time to come, they might be obliged to fast, for he hath said that he would empower them with strength to undertake it with pleasure, though yet it is left to be embraced by every mans free choice which his Devotion prescribes to him; now fasting is to be observed by a dry or stricter diet, but on the Lord's day. The holy Catholick Church doth not fast, but on the first Sunday in Lent, only as you may see the Church hath appointed in her Rubrick, in her Tables for Rules, for moveable Fasting and Feasting days, and the days of Lent or abstinence; but on the fix Paschal days, viz. the great Week before Easter, Fasting hath been more especially observed yea commanded very early, even by the Apostles themselves.

Sect



SECT. I.

An Exhortation to seek earnestly to attain to the understanding of ourselves, and the knowledg of God.

Our Understandings was given us by God, to the end that we may know him, love him, and obey him, and that we may search into the knowledge of his Divine Truths, and then to receive them, and to Submit ourselves in all conditions to him; who will shortly reach out his Hand of Mercy to us, and most powerfully deliver us from all things that are offensive to him; for so great is the power of God, that it doth in effect transform the Lover into the Thing Beloved: It is a kind of a willing Martyrdom for his sake, if it be for his Glory, or a voluntary separation of the Soul from the Body, if we are lawfully called to it, but no otherwise. Let every Man then call his Soul to a strict account, and see what his Heart is most set upon, whether it be to worship and serve God, or to indulge himself in Sloth and Vanity, for God is the searcher of every Heart; therefore let every Soul cleanse itself from all vain and wandering Thoughts, that it may be the more at liberty to magnifie and worship God, who hath given us infinite varieties of means to conduct us to Happiness; among which is the light of our Understandings in the beleaf of the Sacred Scriptures, which shews us the way to strive after Perfection, where by the Mind is dignified by the Graces of Virtue, Modesty and Wisdom; whereby we may lay hold of God, by Faith, who is the Light and Virtue of all things, and hath frankly given being to every thing, and every Creature.

2. now

2. now Light is the greatest visible Comfort in the World, and the Image of God, and Virtue is the light of the Mind, by which we become the Children of God; for without a pure mind, there is no attaining to this Virtue; but being attained, it becomes the Perfection of Man; it repairs all our Faults, and fills us with delight; it raiseth up our fleshly Nature into things Spiritual; it is a Rule to Life, and a Light to the Blind; it beats down Sin, and brings us to Eternal Life: Therefore in the first place we are to learn what it is, for, How can a Man seek he knows not what? But having found the Truth, we are continually to practice it, for it is the Eye of the Soul, the art of Life the Judge of all our Actions, and the Rule of all our Virtues; there is no Living Comfortable without it, but by it, is the Wisdom and product of Experience attain'd, which instructs our Memory's, and teaches us First what is best to be done; and Secondly, also the the propotion to do it in; and it minds us when it is to be done. Justice is a glorious Virtue, ordained for the common good of Mankind, without any regard to itself, any further than being just to itself: This is it that keeps Men from Wronging one another, and preserves the World in Peace, it is the Guide of Human Society, for the Just Man Wronged nobody, contents himself with his own. does Good to all, gives every Man his due; he speaks Charitably of all, and is not any Mans hindrance, and prefers the publick Good as well as the Private, (or rather before Private) he is just for Justice Sake, and asks no other Reward than he receives in the Comfort of being Just. But Religion is the most Excellent of all Virtues, and it consists in the immediate Worship and Honour of God, which we may do, by loving and adoring of him, Which cannot be done without knowledg of him: I wish we did but discharge our Duty as well as know It; there is none of us but acknowledgeth Gods Providence, and the Orclering, and the Governing of the World, his Omnipotency, Glory, and Goodness; and from his Mercy it is that we hope for Eternal Happiness: Why then do

we not pay him that Veneration which belongs to him? But prefer a little pitiful Dust before him. Thirdly, for Religion lyes not so much on the Understanding, as on the Practice; he that is truly Religious, walks in the presence of God; and studies Perfection, which is true Obedience, the most acceptable Worship of God, is the imitation of him, which doth in a manner unite us to him, and him to us; but then it must be free from wandering Thoughts, Negligence and Sin; 'Tis to no purpose to talk like *Christians*, and live like *Infidels*. May we therefore study to be Wise, that we may be instructed diligently to serve him; for, why do we trouble ourselves about many Things, when there is but one Thing needful, which is by an undivided Affection to Honour our Maker, that we may become Acceptable in his Sight; then we shall be so fordid as to make Profit dearer to us than Faith, for a true Faithful Friend, is a living Treasure, and an inestimable Comfort while he Lives, and never more to be Lamented when he Dies. To him that loves God, all Pains are turned into Comfort, or at least made easie. Fourthly, Patience is a Virtue that enables us to bear Adversity with calmness and equality of Mind. Because there are several sorts of Adversity, there are likewise several Names given to Patience, answerable to the variety of Inconveniencies, which are to be exercised therein. Perseverance is the Crown and excellency of all Virtues, it is promised to beginners but is given only to those that persevere to the End. Humility is a Virtue that is taught from *Christ* himself, published by his Gospel, and taught by his Example, and it makes us acceptable to God, whose Communication is with the Humble; without this Foundation, our whole Spiritual Building falls to the Ground; therefore it can be no loss in disposing of Honour, since it is great Honour to refuse it, and yet greater Honour to escape being taken by its Allurements. The reason why we are not Humble, is because we do not know ourselves, who are weak helpless Creatures; exposed to all the Injuries of Time and Fortune, a Mass of Clay and Corruption, prone to all manner of Wickedness, and apt

to prize Earth before Heaven; Temporal Pleasures before Eternal: We cannot have perfect Understandings of ourselves, without a diligent search into our own Vileness: therefore he that is Humble, takes pleasure in the Contempt of himself, or at least bears it with Meekness; he loveth Privacy, without any desire to be taken Notice of; he places himself above the World, and below It; he that wants nothing, may be properly said to be Perfect: And what can that Man want that is Purged and cleansed from his Sins, and Fortified and adorned with Divine Virtues, whose Heart is set upon God and his Soul united to him, resolving to love him to Eternity; his Comforts are out of the reach of Violence, and his very Misfortunes are for his Good, for which reason he fears nothing in comparison with God, for this fear and obedience will at last bring him to heaven, whose Mind and Spirit is there already, tho we enjoy his Company here: But since it is certain that all things are governed by God, inasmuch that a Bird of the Air nor a leaf of the Tree falls not to the Ground without him, we should give us courage and constancy in all our Undertakings, and Extremities to trust in him, with a full assurance that our Heavenly Father will never fail us in our greatest need; let us therefore cast ourselves wholly upon the Mercy and Goodness of God, and not depend upon the help and comfort of Men, which are Dangerous and Uncertain: That if matters grow cross and besides our Expectation, yet let it not discompose our Thoughts, nor yet disturb our Minds; what tho God is pleased to visit us with Sickness, this also is his Mercy to us; and tho, he suffers us to be falsely Accused and Scandalized, yet he will shortly turn even this also to our Good, and that because we put our full Trust and Confidence in him; who knows but his Divine Wisdom has made Choice of these Afflictions to bring us to himself, and to his eternal Glory; for the Afflictions of this Life, are but little, to him that has his Heart fixed upon the Blessings and happiness of a Better: But to attain to this, we must have great Charity and Humility, which is the Lady and Queen of all other Virtues; and it is to be exercised

exercised towards our Neighbours, and if we do not excel and abound in these, all Gods Creatures will rise up in Judgment against us, who are made by the Almighty to serve us: Then let us for shame be ready and glad to serve one another in Charity, which is pleasing to God, who delights in nothing more than our being Good, which is an effectual tryal of our Faith. Sixthly, may we therefore have a care of despising the Poor, who though Necessities themselves, yet have it in their power to make us Rich, 'tis a kind of Redeeming our Souls with our Money; great then is our Obligations to them, who makes God to be our Debtor, let us therefore out of our abundance offer to the King of Heaven, in the Members of the Poor, that by so doing we may become Rich; for he that is close Handed to the Needy in his Distress, is guilty of being unkind to his Brethren; for he that does not feed them when he sees and knows their great Need, and have it in his Power to do it, does shut up the Bowels of his Compassion from them, and then as the Apostle saith how dwelleth the love of God in him; and if so, we must expect to miss of the reward that is as it were due to the distributors of Charity; for besides the Merits of God, which are Infinite, some have been of Opinion, that we have nothing to expect, but what we have sent to Heaven before us by the Hand of the Poor and Needy; who tho perhaps have but a little Faith, yet by our kindness to them, they increase our Treasure, for it is the stidly and wise behaviour of ourselves that brings us to Heaven, together with the Merits of Christ; therefore because our Minds are sometimes unbent, yet we must take great care that they are not long so, for if they are, we shall find it a hard task to bring them back to their former studiousness; wherefore let us beg of God to Sanctifie our Natures, that we may thirst for his Glory, and our own Salvation.

SECT. II.

An Exhortation to Prayer.

THat we may attain to the hight of Devotion that is required of us, let us continue instant in Prayers at all times, and on all Occasions, which we may do by having our minds and thoughts fixed upon God, with an ardent desire that he would be graciously pleased to give us his Strength to enable us to do his Holy Will and Pleasure, that we may never be weary of Praying, lest we make him weary of Forgiving, for Prayer opens the Windows of Heaven, and is of such force with God, to obtain whatsoever we pray for; that if we Pray sincerely, we cannot fail of being happy; for Prayers may be of more force to overcome our enemies, than an Army of twenty Thousand Men. Secondly, it must be sincere Prayers, out of a pure Heart, that can attain such Benefits; but we must always take care that our Prayers be for the Glory of God, and our own Salvation, therefore we must not Pray for that which God in Mercy will deny, because it is not good for us to obtain; thus let us pray in general, for that which is Good, and leave the choice to God. Thirdly, Prayer is the Souls Intercession, which in Charity we offer to God, for all Men; and tho' God needs not our Prayers, yet we need his Blessings. Fourthly, for in Prayer we faithfully acknowledge his power to give, and his Mercy to grant, which is our dependence upon him. Prayer calms the troubled Spirit, takes Men up to Heaven in holy raptures, and nothing but Fasting and Prayer can cast out some sort of Devils; *Abraham* gave over Asking, before God gave over Granting, and when *Moses* Prayed, God said let me alone, that I may Destroy them, as if he had laid Hands on Gods Mercy and Judgment, for Prayer does as it were arrest his Justice.

Fifthly,

Fifthly, what said an ancient Writer, *art thou Moses more Merciful than God? Art thou more pitiful to the People than he that saves us from all Evil?* No says he, thou art infinitely short of the loving kindness of the Lord, but he put thy Charity to the proof to see what vehement intreaties thou wouldest make for the deliverance of the Nation.

Sixthly, Prayer obtains the Spirit of Sanctification, and Deliverance for ourselves and others; what comfortable Orators are the mighty Saints of God, what a safe guard is it to us all when they live amongst us; so a Mediatour is dear to God, and brings advantage to evil Men by praying to God for them; and if good Men by their Pity can prevail with God, certainly God is much more Merciful than the best of Men.

Seventhly, Prayer flies up unto God with Cherubims Wings, Faith and Reverence; Pray without ceasing, ask with Confidence, Pray exceedingly, *Col. 4. Ch. 2.* with perseverance: a Swarm of Bees, that is many Thousands, must gather together into a Hive, to fill it with Hony and a swarm of Prayers is sweeter before the Lord, than the Hony and the Hony comb.

Therefore stir up your Wits and your Diligence, when you come before God, to declare your Wants, be fervent in Spirit, serving the Lord, for he that refers himself to Prayer when he is at leisure, gives God the worst of the Day, (*i. e.*) that is his idle time: I account them Prudent therefore, that are precise in keeping their set times for Prayer, for then you offer up not only your Prayers, but the strict observation of the set times, which is a double Sacrifice, and an Evidence that you will not dispence to omit any holy Work for your Vocation. This is the Milk that the (Holy) Church of England gives every Day out of her Breast, to Praise God in common Prayer at the set Hounts before Noon and Afternoon, in the Assembly of her devout Children, whose Tears and Prayers have strong Cryes, insomuch, that while the *Fews* continued in the hardness of their Hearts, God Charged the Prophets not to Pray in their Behalf; saying,

Pray not for the People, neither make intercession for them, for I will not Hear. But all Men are bound to pray for the Glory of God, and the Health and Salvation of all Souls, and whatsoever is truly Good, for all things are possible to God, which he will do, but some things are impossible, *s. e.* God cannot Lie or be Unjust, for it is impossible for God to be Untrue, or withhold his Clemency when he is tied by the Prayers of the true Penitent.

Ninthly, therefore whosoever purposes to Sin, and yet prays for Mercy, does in effect pray God to be Unjust; but the good Mans Prayers never fails him; as when *Moses* Prayed to come unto *Canaan*, he was heard, altho' he never came thither, because God did that which was better for him: Therefore Pray always to God, and confess thy own Vileness, think of the dreadful Majesty of God, before whom thou and all Men must shortly appear, to give an account to him of all your Works; before whom are Thousands, and ten Thousands of Glorious Angels, those unseen Messengers of his, who always see and hear us.

Tenthly, then let us so live that we may not leave our Life in Death with those Afflicted Souls, which now suffer in the Flames of Hell. Lord as thou hast in *Christ* shewed us Mercy, so for his sake forgive us all our Sins, and lay no more upon us than thou wilt make us able to bear with Cheerfulness and Courage, *Amen.*

S E C T. III.

Admonish yourself to revise and purifie your Thoughts, that they may be worthy to be fixed upon God.

First you are to remember when you settle to Prayer, you then place your self in the presence of God, whose Eyes are upon all Men, especially such as call upon him.

Secondly, consider that he is present to put you in mind with what Humility of Soul and Body you ought to appear before so great a Majesty; therefore you are to re-
solve

olve to be earnest and intent in the Duty that you are about, that your Heart may not Wander, but go along with the Prayers; or if through Weakness It happen to Stray, then say O Lord strengthen me, and lay not this weakness to my Charge. When I pray that Gods Name may be Hallowed, I pray that God would be pleased to open the Eyes of Men by his holy Spirit, to put them into such a firm disposition, that they discerning the Power, Wisdom, and goodness of God, together with his Justice, and Truth, and Holiness, and Purity that reflects from his Works, these superabundant Mercies of his may not be lost upon us, but we may for ever be happy by them.

Thirdly, to this end we must pray with Faith and Hope, that is we must certainly believe we shall receive the Grace which God hath commanded us to ask, and we must hope for such things which he hath promised to give, and our hope shall not be Vain, tho we miss what is not absolutely promised, because we shall at least have an equal Blessing in the denial, as in the Grant.

Fourthly, our Prayers must be fervent, when we Pray for things of great Necessity, labouring in our Prayers, being fervent Night and Day, Praying exceedingly with all Prayers, *Phil. 4. 6.* according as our desires are, so are our Prayers: Desire is a kind of Prayer, for so saith the Ancient, is not Desire a Voice? Yea, it is a strong Voice, and as our Prayers are, so shall our Graces be; and yet Prayer that does all this, is of itself nothing but an assent of the mind to God, a desiring of things fit to be desired; and when our Prayers are thus made, God appoints an Angel to present them to himself: O Divine Spirit, whose Gift it is alone to know how to speak to Thee, give me the Spirit of Wisdom, by which I may Sanctifie thy Name, the Spirit of Understanding, by whose Light I may see the Secrets of thy Kingdom, the Spirit of Council, which may guide me to do thy Will on Earth, as it is done in Heaven; the Spirit of Knowledg, to discover and to ask what is either necessary for my Body or Soul; the Spirit of Charity to move me to Pardon my Enemies, as I desire thou would'st pardon me; the Spirit of Fear,

to avoid all occasion and approaches to Sin, and the Spirit of **Might** and **Courage**, to overcome all Evil, by the consideration of the great love of God the Father, in giving his only Son for our Redemption; the exceeding **Charity** and **Humility**, and **Obedience** of the Son of God in the work thereof; the great and manifold Afflictions of his whole Life, especially before and in his Passion, as afflictions of Soul, and Indignities, and Contumelies of the **Jews**; **Thorns**, **Spittings**, **Whippings**, by being Nailed upon the **Cross**, to deliver us who were his Enemies; from the **Wrath** of God; from **Sin**, **Satan** and **Hell**; and all this he did for us, to make us his Brethren and fellow Heirs of **Eternal Life**.

Fifthly Consider that so soon as thou dost Communicate, thou art made the **Tabernacle** of the Blessed Trinity, composed about with **Millions of Angels**, continually singing **Holy, Holy**. Think then with what Angelical purity thy Soul is to be prepared for the entertainment of him, who hath said, *He that eateth my Flesh and drinketh my Blood dwelleth in me, and I in him.* St. Joh. 6. v. 54. 56.

Sixthly Consider the **Frailty** of Mans Nature, subject to so many **Dangers**, that no **Glass** is half so brittle, and therefore in **Holy Scripture** is the Life of Man compared to **Bubbles** in the Water, to **Flowers** in the Field, and to **Grass**. **1 Peter** 1. 24. As for the Soul, so many **Snares** and **Gins** are laid by the **World**, **Flesh**, and the **Devil** to Ruine it, as an **Ancient Father** seeing them in a **Vision**, cried out **O Lord**, who shall be able to avoid all these Nets.

Seventhly. Consider in respect of **Temporal things**, what a **Misery** it is, that se. ce any one is contented with his own **Estate**, seem he to others never so **Prosperous**; for that in this **Life** we be like to **Men** who tumble and toss in their **Beds** first to one side, and then to another, not considering the cause of their own inward **Infirmity**; but this is an **Evil** we ought to be aware of, and carefully to avoid, and to set our Affections on **Christ** and **Heavenly things**, that we may be worthy at length to dwell above, in that **Kingly City**, where all **Tears** will be wiped away from all **Faces**, and infinite Joy infused into every Heart:

To

To which happy Place, God in his due time bring us all, for the Value and Respect he bears to the Sufferings of his dear Son *Jesus*: to whom with himself and the all powerful Spirit, be ascribed all Honour and Glory, World without end *Amen*.

S E C T. IV.

Shewing the great Benefits we receive by the Holy SACRAMENT.

IN the Holy Sacrament we have three Things, First an Honour, Secondly Benefits which we receive by it, Thirdly Thanksgivings to God for his Mercys towards us; First it is a sign of our Grace, Secondly, it is a Sign that we was Redeemed by the Blood of *Jesus Christ*; and Thirdly, it is an assurance that we shall be Heirs of Heaven, First we have the things *Bread and Wine*; Secondly there is the actions of the Receivers; Thirdly, the words of the (Holy) Ministers that distribute it: Now the Things, the Actions, and Words, are no more in themselves than other Actions and Words, but because they are of *Christ's* own Institution, they are become a Sacrament; of which every Person that is duly prepared, may Receive; but whosoever does partake of this Holy Sacrament of the *Lords Supper*, there are three things required of them: In order to the worthy Receiving thereof, First Repentance, Secondly Faith, and Thirdly Charity; and if these are in you, and abound, you cannot miscarry. Repentance is a hearty sorrow for Sin, with a speedy turning from every the least degree of it to keep all Gods Commandments; and Faith is a true and hearty, and unfeigned Beleif in God and all his Promises, and Threatnings and Charity, is to be in Peace with all Men, as well Enemies as Friends O Lord I beseech thee prepare me for this great and most worthy, and Sublime Myltery, which is my Duty; give me the help of thy Holy Spirit,

without

without which, I can do nothing. O Lord, I beseech thee to give me a true hearty earnest and sincere Repentance in every particular action of my whole Life, that I may become a true. humble, meek, patient, and sincere Penitent, that I may be acceptable in thy Sight, : O Lord, my Strength and my Redeemer, give me clean Hands, and a pure Heart, and Sanctified Affections and holy Thoughts and Blessed Inclinations, and an ardent and fervent desire to receive the most Holy and Heavenly Sacrament, which is no less than Christ himself Spiritually; and by Faith make me O God, to Thirst after this Bread of Life, and Cup of Salvation. that when this miserable Body of mine shall be taken from Earth, it may dwell with Thee in Heaven: Make me O Lord, to be truly such as thou wilt be pleased Graciously to accept, that by the Virtue of this Holy Blessed and Wonderful Sacrament, I may at last come to behold thy Blessed Face, in that most Holy, Glorious and Celestial City, where I hope to be for ever and ever, Amen.

*Eleven Benefits Received by the Faithful in the
LORD'S-SUPPER. According to Peter
Gunning, late Lord Bishop of Ely*

1. **R**emission of our Sins.
2. **S**trength in Grace.
3. Diminution of our Corrupt Nature.
4. **A** Communication of the Body and Blood of Christ.
5. Food of our Souls.
6. Communion of the Holy Spirit.
7. Our Communion in the (Holy) Church.
8. A preservative against all Evil.
9. Assurance of Gods hearing our Prayers.
10. Assurance of our Resurrection from the Dead.
11. That God with Christ will give us all Things else.

Moreover, in the Sacrament we feed on the Meat of Angels, the Dainties of Heaven, the Flesh of our Saviour, who

who is there Abased in our Sight, and before us as it were Crucified: That which is represented, is the sign, to the Eye of the Body and is presented in the thing signified to the Eye of the Soul, and Hand of thy Faith; what is shadowed in the *Sacrament*, is truly also exhibited by It.

For at the *Sacrament* there stands an Angel at the Table, Gods Ministers brandishing the Swords of the Spirit, and forbidding under pain of Death, any to eat of this Fruit, that have their Teeth set on Edge with the Apples of Sodom, and Grapes of Gomorroub: All other Fruits and Meats are prepared for us, but we must be prepar'd for this before we eat it. The Bread of the Earth cannot feed thee when thou eatest it, till it be changed into thy Body, because thou art more Excellent than it; but this Bread which came down from Heaven, is more Excellent than thou art, and therefore thou must be changed into it. Before it Nourisheth thee, all other Meat is Received, as it is in itself, and no otherwise; but this is divers as it is Received; other Meat affecteth and altereth thee, but here the Tast altereth the Meat, for if it be worthily Received, it is the Body and Blood of Christ; but if unworthily, it is but bare Bread and Wine: If it meets not with a Spiritual Tast and Appetite in thy Stomach, purged and prepared for it, for then it proves the Meat of Life, nay, of Immortality Itself; if otherwise, it turneth into deadly Poyson; for, he that eateth and drinketh unworthily, eateth and drinketh Damnation to himself not discerning the Lords Body. 1. Cor. 11. 29.

Furthermore, a Learned *Physicion* that tendereth the Health and Life of thy Body, will never minister strong *Phosick* that will Amend or End thee, before he hath prepared thy Body accordingly. This *Sacrament* is not only Food, but *Physick* to cure thy Soul, yea, such strong *Physick* as will work effectually one way or other to thy Health and Salvation, or to thy Death and Destruction: Be careful therefore, before thou takest it Prepare thy self for it, and for thy help peruse and prize the Admonition, Hymn, Prayer and Thanksgivings following.

S E C T.

SECT. V.

1. **B**Eseech the Lord to give thee a fervent desire to partake of this Holy Table: Secondly, a competent Knowledge in this high Mystery: Thirdly, Faith in *Christs* Incarnation, Life and Death, and assistance in the Merits of them: Fourthly, a Conscience cleansed by true Repentance: Fifthly, an Heart free from all Uncharitableness: Give me a desire of the Food of Life, the hope, that I may obtain it; and a thankful Heart for it: Cleans my Mouth by this Confession of my Sins, and enable me to wash my Hands in Innocency: Purifie my Heart by Faith, and cleans my Conscience by true Repentance, that I may set my holy Life, right and repose all my Confidence in thee, and expect all Happiness from thee, address all my Prayers to thee, with everlasting Praises and Thanksgivings; for all that I enjoy or hope for, is from thee, who art the Fountain of all Goodness; therefore I beseech thee O God, to cover all my Sins in the shadow of Darkness for ever, that they never come to light, either to shame me before Men in this World, or Confound me before thy Son and his Elect Angels, in the World to come. O wash my Soul in Purity, (and cleans my Mouth by this Confession of my Sins) and Purifie my Heart by this Profession of my Faith; in thy Blood, that I may take, with a pure Hand, eat with a pure Mouth, keep in a faithful Heart, this Bread of Life, and Food of Angels: Give me Grace thoroughly and sincerely to Examine myself, and grant that after Examination, I may find my desire fervent, my Knowledge competent, my sorrow for Sin unfeigned, my purpose of Amendment stedfast, my Love sincere, my Faith Lively; and finding myself thus fitted with a *Wedding Garment*, let me be found of thee in Peace, and both cheerfully to come unto, and joyfully and thankfully

fully depart from this Holy and Heavenly Table, receiving by and with the Bread broken, thy Flesh Torn; by and with the Wine poured out, thy Blood; and by both, Remission of my Sins, admission to thy Presence, and favourable Incorporation into thy Mystical Body, and finally the Glorification of my Body and Soul, with thee in thy eternal Kingdom. *Amen.*

Sixthly, every faithful Servant of God, will willingly and cheerfully depart out of this Tabernacle of the Flesh, when God calleth him out of the Body, if he set before his Eyes the Saints cheerful departing, and desire of Death in Body, which lyeth at rest, in hope of the joyful Resurrection, to dwell with God in Soul, which immediately is carried to Heaven, and enjoyeth her Bliss in both at the Day of Judgment, when they shall be rewarded and crowned with Eternal Glory.

Seventhly, he that will do the thing which he ought, concerning this *Sacrament*, and that which the Dignity of such a Mystery doth require, must allot out a certain portion of time to himself, wherein he may perform those things which pertain to the preparation thereof, and that we may discourse more at large of this matter, and more familiarly with them which do often Communicate. I say, they shall do very well, if as *Moses* commanded the People, three days before they were to receive the Law, they should prepare themselves in three Days, that they may be apt and disposed to serve the Lord, who bringeth a Law not of Death, but of Life; not of the Letter, but of the Spirit; not of Fear, but of Love: Let regard be had, that the Mouth utter no Vain and idle Words, much less Offensive; that the Door be kept pure and Clean, through which that Heavenly Food shall enter into our Soul: Let the Heart be kept pure from all Vain and Evil Thoughts, that they may never Reign in our Hearts, which we do offer unto thee for a Gift. Let not Sin, let not the Flesh, let not the Dominion of *Satan* Rule there, but let thy Grace teach me to do thy holy will in every Place, Time, and Business, readily, willingly Joyfully, as the Saints do in Heaven:

ven:

Heaven: I Beseech thee O Lord to grant me an ardent desire towards this holy Sacrament, the true Bread of Angels, and give me a true intention of Heart to receive the holy *Sacrament*, which remains an unspeakable Mystery tho' the carnal Man doth not perceive it; in this case Silence is the best Eloquence, therefore these Mystery's are offered to Believers, and not to Questioners: Let us call to mind that God is not the God of Dissention, but the God of Peace and Order: Unnecessary Disputes bring small Profit; greater Benefits come By wondering, than Anguing, for then are the works of God most truly conceived, when they are devoutly Admired: The Eyes of the Soul are the Understanding and the Memory, which daily meditates on and intreats God, to draw the Affections of the Heart to him; for truly our Thoughts and Desires are Voices which our Souls do speak, and therefore so often as we are meditating of God, as being present, we do direct or lift up our Cogitations or Petitions to him; wherefore may be truly said that we Pray, and if we do it very often, it may be most rightly said that we Pray always, and without Ceasing: for altho' in the Holy *Scriptures* the Vocal Prayer is also commended to us, even as truly it is Commanded, principally unto the Ministers of the Church; notwithstanding, in the Places above mentioned, the Prayer of the Mind, which is only in the Heart is also acceptable and praiseworthy, the Vocal Prayer hath times and certain Hours limited of the Church, in which space of time the foresaid Prayers is used; but the Prayer of the Mind hath not so; it doth comprehend all time and Places; for at all Times, and in all Places, we may have God present, and we may direct our Prayers and Petitions to him, for he is the Seed of the Woman, which shall break the Serpents Head, *Gen. 3.* for He took not on him the Nature of Angels, but he took the Seed of *Abrah.* *Heb. 2. 16* for in the fulness of time God sent his Son made of Woman, therefore I will rather endure death, than Sin in the sight of the Lord. Into the Hands of thy ineffable Mercy O Lord I commend my Soul, my Body, my Senses, Speech, my Council, my Wit, my Thoughts, my Works,

Works, Words, and Deeds, all the necessities of my Soul and Body, my coming in, and going forth, my Faith and Conversation, my course and end of my Life, the day and hour of my Departure, my Death, my Rest and Resurrection, with thy Saints and Elect for Ever. Lord grant me an hatred of all Evils past, a Contempt of sinful Delight present; a desire of true Delights which are to come; grant me also I beseech thee the removing of all occasions of Evil; the soundness of Affection, to refuse every Enamour; a power to resist Sin; that my Ghostly Enemy may never say, I have prevailed against him, or do mischief to a Soul Redeemed by thy most precious Blood; but by thy Grace I may seek after thee by a Holy and Virtuous Life, for this is one sort of Heaven that we ought to seek after, to wit, a good and peaceable Conscience, unspotted from all Stains of Sin, that thy goodness may bring us to future Happiness. O God with all humble Reverence I appear this day before thee, humbly beseeching thee to pardon my Guiltiness, that I may be humble before thee my God, confessing sadly the Evils I have done, and imploring thy Mercy and Grace for the time to come; that as my Body was made a Temple of the Holy Ghost, I may never presume to Pollute or Destroy it: Then let me never start aside like a broken Bow, but go on from Grace to Grace, tho' it be with weak and trembling Steps, that I may appear before thee the Lord my God, who hast Pardon and Forgiveness in store for all Penitent Sinners. O pardon all my Sins past, lay them not to my charge, that nothing may hinder me in the way to Heaven; cast them behind thee O God, Bury them, Drown them, scatter them as the Mist, and as the Morning Cloud let them Vanish away, and when thou hast done this O my merciful God, leave me not but go on to create in me a clean Heart, and renew in me a right Spirit: Let me feel once more the powerful effects of the loving operations of thy Grace, in Fervency and Devotion towards thee in Bitterness of Repentance, for Offending of thee in Holy Resolutions, never willfully to Sin against thee more; and give me perseverance

rance in those Resolutions, till I shall pass out of this
Vail of Tears, into those everlasting Joys, where no
Evil can approach. *Amen.*

SECT. VI.

*An Exhortation to live a Holy Life, in order to
be prepared for the Holy Sacrament.*

TO worke the beginning of a better alteration in all
Mens minds, let them consider whose Creatures they
are, why God hath sent them into this World, what he
will require of them, when they shall depart thence, for
he sent us into this World chiefly to serve him; and we
cannot do it better (as all Wise and Learned Men say) then
when we partake of the Holy Supper, if we live answer-
ly to that great Dignity. As for those who upon a con-
sideration of their own Unworthiness, think themselves
not well prepared to approach unto this Holy Sacrament,
or rather for that they have no Spiritual Hunger, they
are dull and sluggish, and having no desire to Commu-
nicate, they have no fervour of Devotion; they imag-
ine if they should come, they should feel no Spiritual
taut after they have received, nor have alacrity to do good
Works, when any find their wants and defects in them-
selves, as many do, they ought to consider what they
ought to do for fear of further Peril; they should not be
discouraged, but remember to serve God, not only in
Prosperity, but also in Adversity, or when he sends them
Sorrow, let them know that the voluntary want of fervour
which cometh of Neglect, is their Default, and not that
which may sometimes happen when they feel not sensible
Devotion; for to have desires and good will to serve God
in this Coldness, is much acceptable, and sheweth what
Fidelity and Loyalty we owe to God.

Secondly, for scruples of not being in Charity and the
like, we ought not to abstain from the Communion for
every

every little Case, but to call to mind for whose sake we are to love our (very) Enemies; be it that thou art wretched and miserable, and unworthy of all Good, thou oughtest not to depart from this Holy Table, but rather with the more desire to flee unto God; consider, he is that Lord who calls all that are weary and heavy laden, to the end he may refresh them; He is the same now in Heaven, that he was when he was Conuersant on Earth; so in the Gospel he never rejected any Sinner, or distressed Creature, that would come unto him; He rejected not the *Publican*, nor *Mary Magdalen*, nor the Woman with the Issue of Blood; yea, we read that the Blind, the Lame, and all that were Diseased came unto him, and there went Vertue out of him, and they were Healed; and here we may observe that if we prepare ourselves as well as we can with all care and Diligence, Almighty God will most certainly accept of our sincere endeavour, tho' imperfect, for it is in our Preparations as 'tis in our Alms, not according to that we have not, in that as much as we can there is nothing wanting, 1 Cor. 3. 9 10 and 2 Cor. 4 C. 7.

3 Then let us come with Humility and Love, by Humility we may be Exalted, and by Love we may be rewarded; let us therefore go unto him by this holy means left unto us, for his Almighty Majesty maketh them worthy who acknowledg their unworthiness, therefore with all Humility we will go unto the Lord, and beseech him to turn away his Eyes from all our Sins, or atleast if it be his pleasure to behold them, let it be to pardon them, and not to punish them; give us therefore O God, a penitent Heart, to receive that Wine that maketh glad the Heart of Man, for what better Comfort than from the Comforter himself? We will comfort ourselves therefore in God, for he is our only Comfort.

4 If I be overcome with Love, shall I not be too bold though I come also with fear to the holy Sacrament of so great a Majesty, no if I be sincere what shall I do then O my Saviour, I know very well the one cannot please thee without the other, for seeing thou art our Father, Love is worthily

ly due unto thee; and seeing thou art our Lord, Fear and Reverence; therefore I will give diligence to receive them both into the secret recesses of my Soul, Love will cause me to come often and willingly, Fear, that I come Reverently and with diligent preparation, grant therefore O most merciful God, that I eat not the Bread of my Lord against the Lord, but may eat and drink to the Salvation of my Soul, and to the Health of my Body, and the comfort of my Mind, to which end I will endeavour to forgive my Enemies, and oblige my Friends, and that according to the example of the Primitive Christians as St. Ambrose told an Emperour "how Christians did avenge themselves of their Enemies, our Weapons saith he are our "Prayers and Tears, we weep for our Persecutors, we "pray for them, and after this manner do we fight against "our Enemies.

Fifthly, Neither shall our forgiving go away empty, for this active mercy shewed unto Men, shall be rewarded with Passive mercy, by him who hath said, *Blessed are the merciful, for they shall obtain Mercy*, St. Matt. 5. Chap. ver. 7. Hence it cometh to pass that our Enemies may do us as much good as the best Friends we have (in the World) whereas in forgiving them, we receive forgiveness of God; but for one drop of Water given, we receive by a gainful Interest a whole Ocean Sea; for our two Mites, the whole Treasure of the Temple; we give small Benefits, and forgive some Trespases, but with God there is no depth of his Bounty, no number of his Mercy.

Sixthly, wherefore seeing God is so good and merciful unto thee, be thou so to thy Neighbour, in forgiving the Injuries he hath done to thee, that God may forgive thy Offences against him, for in this God puteth thy Charity to the proof, and will reward thee according as thou dealest with others; wherefore see that thou diligently practisest these following Virtues, and first the three Theological Virtues, Faith, Hope, and Charity: And Secondly the four Divine Virtues. 1. Patience, 2. Justice, 3. Fortitude, 4. Temperance. And to them follow after and seek for the Graces, Virtues, and Precepts following, to wit

The seven Gifts of the Holy Ghost.

Wisdom, Understanding, Council, Fortitude, Knowledge, Godliness, the fear of the Lord.

Eleven Gifts of the Holy Spirit.

1. Charity, 2. Joy 3. Peace. 4. Patience 5. Benignity. 6. Goodness, 7. Mildness, 8. Faith, 9. Modesty, 10. Continency, 11. Chastity.

Two precepts of Charity.

Thou shalt love the Lord thy God, with thy whole Heart, with thy whole Soul, with all thy Strength, with all thy Mind, and thy Neighbour as thy self.

The seven works of Mercy Corporal.

To feed the Hungry, to give Drink to the Thirsty, to Cloath the Naked, to visit and Ransome Captives, to Harbour the Harbourless, to visit the Sick, to give Christian or decent Burial to the Dead.

Works of Mercy Spiritual.

To correct the Sinner, to instruct the Ignorant, to counsel the doubtful, to Comfort the sorrowful, to bear Wrongs patiently, to forgive all Injuries, to Pray for all People.

From all the Sins that I have felt in my Conscience, and confessed with my Mouth, and bewailed with my Heart, and begged Pardon of thee with my Tongue, Good Lord deliver me for thy Mercy sake. Amen.

The five SENSES.

1. Sight, 2. Hearing, 3. Smelling, 4. Tasting, 5. Touching.

The Office of Justice.

To decline from Evil, and to do Good.

The Evil and Sins of humane Frailty are many, &c,
First Sin is double, Original, Actual, Secondly Mortal,
Vainal.

Sins of P R I D E.

Covetuousness, Lust, Wrath, Gluttony, Envy Sloth.

The contrary Virtues.

Humility, Liberality, Chastity, Meekness, Abstinence,
Patience, Devotion, Industry, Charity, Contentedness.

Four Sins against the Holy-Ghost.

Presumption of Gods Mercy, while the Party remains
Impenitent Despair, when Penitent, Envy at another Mans
Spiritual Good, Obstinacy in Sin.

*Things necessary for a Penitent, without which he
cannot be truly Penitent.*

Contrition of Heart, Confession. True Contrition
consisteth in a hearty displeasure for Sins past, and for the
loss of the love of God, and full resolution to Sin no more.

Four Notorious Sins Crying to Heaven for Vengeance.

1. willful Murder, 2. Sin of Sodom, 3. Oppression
of the Poor. 4. Defrauding the Labourer of his Wages.

Nine ways of being accessory to another Mans Sin.

1. By Council. 2. By Command. 3. By Consent. 4.
By Provocation. 5. By Praise or Flattery. 6. By Conceal-
ment. 7. By Partaking. 8. By Silence. 9. By defence of
the ill done.

Three kind. of good Works.

1. Alms-deeds, or works of Mercy. 2. Prayer. 3.
Fasting.

The four last Things to be remembered.

Death. Judgment. Heaven. Hell.

S E C T. VII.

Of Faith and Repentance.

1. **H**E that Repents truly, is greatly sorrowful for his past Sins, and humbly and heartily begs pardon for the same, having a mean Opinion of himself for them, and this desiring of his Pardon, must be as long as he Lives, for since we have once sinned, we must for ever watch against it, and resolve to live a holy Life to the last of our days, for a holy Life is the only perfection of Repentance, and the ground, upon which we can hope for the mercies of God; then let us not defer it to our Death bed, but let us begin presently this very Now, for on a Mans Death-bed the day of Repentance is past, or at least very dubious; for Repentance being the renewing of a holy Life, living the Life of Grace, it is then very late to begin; for it is a contradiction to say that a Man can live a holy Life upon his Death-bed, especially if we consider that for a Sinner to live a holy Life must first suppose him to overcome all evil habits, and then to have practiced the contrary Graces by the labour of great Prudence, watchfulness, and self-denial, for nothing that is Excellent can be wrought suddenly, true Repentance reduce Men to abstracts of holy purposes, and makes them begin a strict way of holy living, which we must do, by becoming new Creatures; for unless we do this, we shall certainly Perish, but doing it timely and intirely we shall be forgiven, and saved, and received into everlasting Happiness, which is a Mercy greater than ever the Angels that Fell were capable of Receiving, for they were never re-admitted to the condition of second Thoughts; Christ never shed one drop of Blood to restore them to the hopes of Blessedness after their first Falling, but this he did for us, he paid the score of our Sins only that we might be admitted to Repent, and that this

Repentance might be effectual, to the great felicity and Salvation of our Souls.

2. Therefore the love of *Christ* was wonderful to Men, when he left the Bosom of the Eternal and most Glorious Regions above, and came to redeem fallen Man, and to confirm the good Angels that had not Fallen. Let us therefore consider that it cost *Christ* many millions of Groans and Sighs to accomplish this for us; shall we not therefore return all acts of Obedience and Adoration to Him, who is, and has been at the Right-hand of his Father, for above this 1685. Years, Night and Day making Intercession for us, and praying his Father to give us Grace that we may Repent and receive Pardon, that we may have the benefit of his infinite love to us; and this his Prayer he will continue till his Second coming, for he ever liveth to make Intercession for us, *Heb. 7* Ch. 3. and 17 and 25 v. for he will intercede for Mankind to the Worlds end, and what he does for us, he desires us to do for ourselves, even that we would live in his Faith and Fear; and as he Prayeth for our Repentance, so he with his holy Angels Rejoiceth at it, because the Conversion of a Sinner is part of *Christ's* Glorification and the answer of his Prayers, it is the Portion of his Reward, in which he doth effectually Glory, by the joys of his Glorified Humanity, this is the joy of our Lord himself, it is the reward of all his Sufferings for us, wherefore when a Sinner comes to receive the full effects and portion of the pardon of his Sins, it is called the entering into the joy of our Lord, it is a partaking of that joy which *Christ* receives at our Conversion, and Rejoiceth in. Add to this, that the rewards of Heaven are so great and Glorious, and *Christ* his Burden so light, and his Yoke so easie, *Mat. 11* 30 that it is a shame to expect those great Glories at any other rate than to live a holy strict and severe Life, for it cost the Hearts Blood of the Son of God to obtain Heaven for us; upon this condition, even our obedience to his Commandments, which are so easie and delightful, that if we understood ourselves, we could not but do them if they was not Commanded us, for Consider what would you do if God had commanded you to
work

wok in the *Mints* for a Thousand Years together, or to Fast all your life-time with Bread and Water, were not Heaven a great happiness even after all this? But how much more then, when God requires nothing of us, but to live Godly, Righteously, and Soberly, *Phil. 1 Ch. 11 v.* which things in themselves are to Man a great Felicity, and necessary to our present well-being; therefore let us not think it hard that we are engaged to Repentance, which of all things in the World ought to work the greatest Change in us, for it changes the council of God, as you may find in the 18th Chap. of *Jeremiah*, and 8. ver. *If that Nation against whom I have pronounced ruin from their Evil, I will repent of the Evil that I thought to do unto them:* And the nature of it changes the whole Man, from Sin to Grace, and from Vicious habits, to holy Customs, from unchast Bodies, to Angelical Souls; and it is also a change of the whole Mind and Will with a speedy returning from all Evil, and labouring to attain to all Good.

3. Repentance will increase in me a great hatred and detestation of every sort of Evil, as well that which we have been guilty of for the time past, as that which we find ourselves yet most inclined and subject to, and also that which we still whilst we are in the Flesh, are in danger to fall by, for of Sins past the Pleasure is also past, but the guilt and torment until 'tis thoroughly Repented of, sticks by us still, until our Conscience that Tribunal of God, have brought them, (I mean our Sins) to our Remembrance, and caused us to confess and bitterly lament them, for if this be not done, our Conscience will certainly be our Accuser, our Witness, and our Judge: may we therefore beg Almighty God to imprint in our Rational Souls that true Fear and Love of him, that may cause us to mourne, weep and lament for all our Sins against him and our fellow Christians, or our own Souls, that in so doing we may find the sweet comforts and mercies, and goodness of God, who will render Honour to the well-doer. Then let us daily more and more apply ourselves to the true use and practice of all manner of Virtues, for all that ever did it, were no losers, but infinite

gainerr by it; therefore if we will not be perswaded to do it for the love of Virtue and Goodness itself, yet let us be allured to it for the Reward of it, for what if the duty be double, we are sure that the Reward is trible: Then let us not be afraid to engage ourselves in a twofold Duty, since we do not fear to fail of a threefold Reward, without which we can have no Comfort nor Repose, but having it, we can want nothing; but these things are not attain'd unto but by the work of Time, and by a diligent Watch over all our Thoughts, Words and Actions, by which we may bring all our Passions to a Submission and Obedience unto true Reason, then the practice of Virtue will become safe unto us, and not only so, but Delightful too. When the love of Virtue is grown so habitual to us, that we allow ourselves in nothing that is an Offence to the Eyes of God, when nothing that is amiss seems little to us, but is worthy of our great care and diligence to avoid it, when the great care and business of our Lives is to live well, which will make us always in action and never tired, but that which supports all other Virtues is Faith which is the support and Fountain of our Christian Life, without which we cannot please God, nor submit to his boundless Goodness; but of this I have spoken more at large elsewhere: This is the Wisdom that hath subdu'd the World, and wrought all manner of Righteousness, to which we are firmly to adhere, without any unnecessary Curiosity, but we are to do, as well as to beleive, for Faith without Works, is Dead, as St. James saith, if it be alone. St. James 2 17. •

4. Then let us who do beleive an Eternity, endeavour to prepare ourselves with all our care and might for it, and that we may so do, let us contemn this World, and the Vanities of it. by living above them, and as it were fleeing from the Temptations of it, for if we do but beleive truly and really the rewards of a World to come, which our Hearts cannot conceive how great they are, this Faith will cause us to practice what we do beleive: Then let us give ear to the motions of the Holy Ghost, which seems to speak unto us as it were in this Language, Come re-
turn

turn unto me, and I will receive thee, for why wilt thou destroy thy self by thy wicked Actions, and worse Principles, by beleiving and teaching Doctrine which hinders the People from coming to me, by as it were Bewitching them to beleive that false Doctrine of *Predestination*, and making them beleive whether they do well or ill, they shall be Damned; which in stead of guiding them to *Heaven*, doth intruth fright them to *Hell*, by driving them to Dispair, by teaching Doctrine that is not mix'd with Mercy as well as Justice; nor divided according to Truth, 2. *Tim.* 2. Chap. 15. and thus they go on to murder the Souls of the People, even Multitudes of well disposed Men; for I dare be bold to say, that 'tis Murder, and that of the worse sort, for whosoever Murders the Soul, that is irrecoverable, and lost for ever: and altho this Murder of the Body is a Damning Sin, insomuch that the Holy Scriptures bears witness to all those that does such things that they shall fail of *Heaven* and *Eternal* Life, yet sometimes it thus happens to the Body of a good and a Righteous Person, that he falls by the hand of a Murderer, but yet we have reason to beleive that the Soul of this Innocent Man whose Body hath been thus Slain, does yet Live and is Saved, which doth plainly appear that to murder the Soul with false Doctrine, is a Sin of a deeper Dye than the Murder of the Body, for the former is lost to Eternity, whereas the other is unalterable Happy: this was it that *St. Paul* testified to the People that he was free from, when he saith, *I take you to Record this Day that I am pure from the Blood of all Men, for I have not shuned to declare the Council of God, Act. 20. 19 20 26 27 28 ver.* And he also advises them (to take heed unto the Flock over which the Lord hath made them Overseers) and he also addeth that (it was purchased by the Blood of God) therefore let those Dissenters of our times take heed unto themselves that they be not guilty of slaying the Souls, by teaching Doctrine which is as false as ill Men can make it, for God saith by himself that he desires not the death of a Sinner, but rather that he turn and Repent and Live; *Ez. 18. 19 20 21 ver.* and inviteth all to come unto him, and he will abundantly pardon

pardon them, and graciously receive them, for there was never any Man Damned, that endeavoured to be saved, that did but the utmost that he could, for God requires but the utmost of our ability, and what is wanting, he will make up to us in himself.

5. Let us therefore Fast and Pray, and give Alms and visit the Sick, and all other good Works that we are capable of doing, and if we do not find acceptance in the day of Judgment, let that be our Excuse; but we have no cause to doubt of finding Acceptance in that Day, if we do these things sincerely, and without Hypocrisie or Ostentation, as I hope all that God has endued with the habits of Grace and Virtue to do these things, cannot be wanting of true Piety, and Sincerity also, for we all know that whosoever does it, for the applause of Men, have their Reward, and what is that? even an empty Nothing, and that which is not worth Regarding, nay which is rather to be despised than covered or courted, if we consider how incapable they are to judge of one another's Actions, and how apt to mis judge on the others best Endeavours; (I speak this of my own Observation, who am sensible of the Falings of even good People in this nature) But to return to the former Argument concerning God Almighty's accepting of our Endeavours which are done in purity of Mind and Heart, and only as it is our duty to God, who bids us to do it; and Secondly in compassion and pity to our fellow Christians, who stand in need of our Christian pity; whosoever does it upon this Account, let them not be troubled for being thought or spoken ill of for well doing, for our Saviour bids you Rejoice exceedingly, because great is your Reward in Heaven; St. Mat. 5 12 and another Comfort is, that the day of Judgment is not far off, when the Secrets of all Hearts will be laid open to him with whom we have to do, Heb. 4 13 and then shall every one that have done well, have acceptance and praise of God, who will certainly recompence your Wrongs.

6. But in the mean time let us weigh the sweet Mercies of God, who hath put such gracious inclinations into

us, as to inable us in some measure to do his holy Will which is his Gift, and yet cannot be done without our endeavour, for altho' he was so gracious as to make us without our will or knowledge, yet he will not save us against our wills, or whether we will or no, for if you take away the free liberty of the will, where is the value of true Grace and Virtue: Let us therefore enter into a strict and a daily examination of our Hearts and Lives, and Banish from us whatsoever is or hath been done amiss, for what are we the better for concealing our Faults from others, so long as we are conscious of them to ourselves, unless we had rather be Condemned in private, than Abused in publick; whatsoever we do with our Bodies, there is no avoiding our Consciences, when we come once to cast off that regard, we are most Miserable, for our Life is divided into three Portions of Time, to wit, what is Past, Present, and to come. The present is but a Moment, and in the same Instant beginning, and ending; of all things else God gives us plenty, of Corn, Wine and Oyl, and all store of Fruit, but of Time to shew us the true value and worth thereof, when he gives us one Minute, he takes away another, (for this very reason) because we should value it according to its worth, for tho' time be short, and always flying away, yet being well improved, we may thereby work out our Salvation. The future time is yet has no being, but only in Prospect and is very uncertain and may never come to us, but whatsoever is past, we can call in mind before us in some measure, by reflecting on it, time is given us by God, to improve to his Glory, and our salvation; lay not therefore the fault upon God who have not been wanting to every one of his Creatures in any thing that might make them Holy, and everlastingly Happy, if they are not wretched by wanting to themselves; lay not therefore the fault upon him, who hath given you both a Psalm, and a Physician, Jer. Chap. 8. v. 22. and all other means of Salvation; therefore I beg of all those that shall read these discomposed Lines, (for so I call them, considering my own Inability) to remember how short their time is, and to improve it to the good of their Souls, and to redeem

deem that time which they cannot recall, and in so doing, you will reap the Comfort of it to all Eternity, for as it is more to be valued than all the Treasures on the Earth, so it will certainly give you all the Treasures of Heaven, which you will find to your Comfort to be Eternal. Everlasting, and World without end. *Amen.*

A HYMN.

BEfore the Closing of the day
 O Great Creator we thee humbly pray
 That for thy wonted Mercies sake
 Thou us into Protection take:
 May nothing in our minds excite
 Vain Dreams and Fantoms of the Night;
 Our Enemies Repress, that so
 Our Bodies no Unchastness know.
 To Jesus who from a Virgin sprung,
 Be Glory given, and Praises Sung;
 The like to God the Father be,
 And Holy Ghost Eternally. *Amen.*

A Meditation upon Gods Mercy.

TO that Man will I look saith the Lord, even to him that is Poor and of a contrite Spirit, and Trembleth at my Word, *Iſai Chap 66. v. 2.* O God, we pray thee give us the repose of a quiet Conscience, and a clear light of the Gospel, to guide us in the way of Peace, give us a desire for Godly Fear, which is a Sacrifice to thee well pleasing: I humbly beseech thee by thy Grace, to inflame my Heart with thy Love, to inable me to give perpetual Praise and Thanksgiving, to thee, and kindle in me an everlasting desire to Approve myself unto thee, and more and more to love thee entirely, O let nothing be so precious to me as thy Favour, nothing so Fearful as thy Displeasure

Displeasure, nothing so hateful as Sin, nothing so desirable as thy Grace, that thou mayest annoint me with thy Spirit, to eternal Life: Save me from the hands of my Enemies, that I may serve thee without fear in Holiness and Righteousness all the Days of my Life; *Luk. 2 10* grant me the good conduct of thy Providence, that I securely reposing my Soul on thy Mercy for my Absolution from Sin, may obtain it; and when my Body lies in the Grave, raise it by thy Power, and deliver me from all Dangers that I may trust in thy Mercy which is for everlasting, and endeavour for ever, now Mercy is a Virtue highly to be esteemed, and carefully to be practiced, because it is our only Plea and Hope, and it is the Attribute of God, for 'tis his charge to us, that upon which he will proceed at the last Judgment, and it is to us a Choice fruit of the Spirit, the Saints constant practice, the Touch-stone of true Religion, the assurance of our Salvation, the means to obtain manifold Blessings in this Life, and in the Life to come, for he saith I have shewed thee O Man what is Good, and what doth the Lord thy God require of thee, but to do Justly, and to love Mercy, and to walk humbly with thy God, *Micah Chap. 6. v. 8.* But the Fruits of the Spirit are Joy, Peace, Long suffering, Gentleness, Goodness, *Gal. 5. 22.* Pure Religion, and undefiled before God, even the Father is this, to visit the Fatherless and Widdows in their Adversity, and to keep himself unspotted from the World, *Jam. 2. 13.* *Blessed are the Merciful, for they shall obtain Mercy,* *Mat. 5. 7.* O Lord what is Man, that thou regardest him, and makest so much of him, that thou hast made all Creatures for him; the Fowls of the Air, the Fish of the Sea, and the Beasts of the Field, to furnish his Table, to Cloath his Nakedness, and serve his use; the Earth thou createst to sustain him, the Waters to Wash and Cool him, the Air to Breath him, the Fire to Warm him, the Flowers to Refresh him, the Herbs to Cure him, the Fruits to Nourish him, and the Mines to enrich him, the Precious Stones to Adorn him, yea the Glorious Lamps of Heaven, the Sun and Moon to Light him, the

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one in the Day, the other in the Night, and both to measure his Time, to direct his Husbandry, to recreate him in his Travels, to ripen his Fruits, and increase his store, nay which far surpasseth the glorious Beams of the Sun, and his comfortable Light, thou gavest him the sure Word of Prophecie before the Day dauned, and the day Star arose in the Firmament of the Church, and afterwards causedst the Sun of Righteousness to arise upon him to, shine in his Heart, in this Life by Grace, and in Heaven by Glory; shall I not then rejoice in this Life, shall I not open all the Casements of my Soul to let him in; shall I not account their Feet Beautiful, and the Ground whereon they tread, a Blessing who bring me tidings of this wonderful Light, shall I not love thee above all things, shall I not serve thee with all the faculties of my Soul and Powers of my Body, who makest all thy Creatures to serve me for my Ingratitude what pretence can I have, for such my disobedience to thee so gracious a Lord and Master, I cannot plead Ignorance of my Duty, for the Heavens declare thy Glory, and the Firmament sheweth thy Handyworks; Ps. 19 1, I cannot pretend Ignorance of thy Law, for thou hast put thy Word into my Mouth, and written thy Law in my Heart; I cannot alledge that I never heard nor saw the Light of thy Gospel, for the Light came into the World and shined in the Darkness and the Darkness comprehended it not: St. John 1 C. 5 Never had any Nationa more bright Sun-shine of the Gospel, than ours, But we love Darkness more than Light, because our deeds are Evil, St. John Chap. 3. v. 19. And because we love Darkness more than Light, thou mightest most justly have already cast us into utter Darkness, but there is Mercy with thee that thou mayest be feared, there is Balme in Gilead to Cure our deadly Wounds, Jer. 8. Chap. v. 22. There is Uction in Christ. there is Salvation in Jesus; there is Redemption in his Death, there is Satisfaction in his Blood, there is Merit in his perfect Obedience, there is Rejoycing, and everlasting Comfort in his sitting at the Right-hand of his Father to make Intercession for us; O Eternal Advocate plead my Cause thou who out
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of thy pierced Side openest to all the Inhabitants of the Earth, a Fountain for Sin and Uncleanneſs, waſh me from my Wickedneſs and Cleanſe me from my Sin, grant me thy Peace which thou promiſeſt thy Choleu, that my Heart be not troubled, make an Attonement for me and bring me into Favour with thy Father, and my Father, thy God, and my God, and becauſe all my hope is in thy Mercy, Lord let me imitate that Virtue in thee which I implore, which ſaveth my Life; let me from my Heart forgive my Brethren their Trefpaſſes, and relieve their Neceſſities, eaſe their Croſſes, and their Burthen, and do all other duties of Charity, according to my Ability; give me purity of Heart, and lowlyneſs of Converſation, and reformed Affections, and pure intentions, and all other Graces thou knoweſt needful for me, that I may ſerve thee with a perfect Heart and willing Mind; when thou haſt cleanſed all my Thoughts from vain Imaginations, which I Beg thee to do for thy Mercy ſake, *Amen.*

ANOTHER.

O Immortal God that madeſt the Heavens and the Earth, and all that is therein, give us true Repentance, and forgive us all our Sins, Ignorance and Negligence, pardon all our miſdeeds O Lord, and direct us in thy Path, hide not thy Face far from me, put not thy Servant away in thy Anger, thou haſt been my Help leave me not, neither forſake me, O God of my Salvation, when my Father and my Mother forſakes me, then the Lord taketh me up, *Pſa. 28. 12.* Teach me in thy ways O Lord, and lead me in thy Path, becauſe of my Enemies, hear O Lord, when I cry with my Voice, have Mercy upon me, and answer me O Lord; thou haſt brought up my Soul from the Grave, thou haſt kept me Alive, that I ſhould not go down to the Pit, hear O Lord, and have Mercy upon me, Lord be thou my helper, into thy Hands O Lord I commit my Spirit, thou haſt Redeemed me

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O Lord, thou God of Truth. I sought the Lord, and he heard me, and delivered me from all my Fears, save my Soul: O Lord from the Adversaries Hand, and from all they that hate me, thy Mercy O Lord is in the Heavens, and thy Faithfulness reacheth unto the Clouds; O continue thy loving kindness unto them that know thee and thy Righteousness to the upright in Heart; Lord have Mercy upon me, and Bless me, and keep me from all Evil, from this time henceforth for evermore, for Christ's sake Amen.

Meditation by way of Prayer.

Let none of you imagine Evil in your Hearts against your Neighbours.

Have Salt and have Paace one with another, *Into what House soever ye enter, first say Peace be to this House, Luke 10. 18.*

Let us therefore follow after the things that make for Peace, and things wherewith we may Edifie one another. Behold his Soul which is lifted up in him is not upright, but the Just shall live by his Faith, *Hab. 2. 4*

Be Faithful unto the Death, and I will give thee a Crown of Life. *Rev. 3 11 12*

Sin not, because God sees thee.

He that lives well is a true Man, or rather an Angel.

As the Lord made the Birds to Flie, so Man to Labour, that Labour doth prevent Evil; as the Vessel that is full, cannot hold any other Liquour: Then let the Peace of God Rule in your Hearts, to the which you are (all) Called in one Body.

O Lord be merciful to me a Sinner, a great Sinner, though my Sins are great, thy Mercies are greater, for one Depth calleth upon another, the depth of my Ignorance upon the depth of thy Wisdom; the depth of our vile-ness on the depth of thy Mercy. I beseech thee to enlighten my Understanding, that I may know my Ignorance; rectifie my Will, that I may detest my Wickedness, and
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molifie my Heart, that I may bewail my Misery, and by Faith Incorporate me into thy Son *Jesus Christ*, that I may be partaker of his Knowledge, Righteousness and Happiness, that nothing may separate me from thy Love, neither Tribulation, nor Anguish, nor Distress, nor Persecution, or Famine, or Sword; I am persuaded that neither Death, nor Life, nor Angels, Principalities, nor Powers, nor things present, nor things to come, nor Height, nor Depth, nor any other Creature shall be able to separate us from the love of God, which is in *Christ Jesus* our Lord. Be not therefore ashamed of the Testimony of our Lord, nor of me his Prisoner, but be partakers of the afflictions of the Gospel.

God hath sent forth us saith *St. Paul*, the last of the Apostles, as it were appointed to Death, for we are made a Spectacle to the World, and to Angels and to Men, *1. Cor. i. Chap. v. 9.* But we have the sentence of Death in ourselves, that we should not trust in ourselves but in God, that raiseth the Dead, and will bring them to eternal Glory; therefore Sanctifie the Lord in your Hearts, and be ready to give an answer to every one that asks you a reason of the hope that is in you, with reverence and fear *1. Pet. Chap. 3. v. 15.* If we Suffer with him, we shall also Reign with him. The Afflictions of this present Life, are not worthy to be compared to the Glory that shall be Revealed, *Rom. 8. Chap. v. 18.*

Meditation upon Prayer.

Saint *Gregory* defines Prayer to be the Conversing or discoursing of the Soul with God, concerning her Salvation, which being done by the outward Expression of the Voice, is called Vocal Prayer, but if by the mind alone, Men call it Mental: In this way of conversing with God, the Soul makes use of her three principal Faculties; her Memory, her Understanding, her Will; her Memory to call her to mind of what she is treating of her Understanding,

Understanding, to weigh and to judge what she delivers, her Will to perform this Duty earnestly, and affectionately. for all the faculties must concur in Prayer, elevating the Soul, and fixing it upon God, as the highest Truth, and glorious Object in which we are to trust, depend, and believe, the sovereign Happiness, which we are to hope for, the supreme Goodness which we are to love, and the infinite Excellency which we are to adore; so that Prayer is principally Grounded on a lively Faith of such things that God has revealed, an assured hope of what he hath promised, and a fervent Love, which serves as Fire to kindle this Sacrifice, and to carry the Soul upwards till it arrives at the Throne of Grace: From hence it is that *Damascen* describes Prayer to be an ascending of the Soul to God, being therefore compared to the sweet Perfume that ascended from the Incense, but as the Incense being cast into the Fire, ascends only in the more suitable and delicate part of it, which being converted into Air, leaves behind the Groser and Earthly part turn'd into Ashes, so in this Ascent the Soul leaves behind it the groser and Earthlier part. Prayer raises our Souls to be in some measure like to the Angels themselves.

This Ascending of the Soul by Prayer, was Figured as St. *Austin* conceives by that Mysterious Ladder which being upon the Earth, the top of it reached to Heaven, seen by *Jacob* in a Vision, with Angels Ascending and Descending on the Rounds of it, Gen. 28. Chap. 12. 15. 17. and 20 ver. and Chap. 32. 1. 2. v. carrying up our Prayes to God, and bringing down upon him that offers them Blessings; but because this Ascent is not ordinarily by Raptures, for the Angels were not seen to flie up the Ladder, but mount up by degrees, we are to consider the several Steps and Rounds we are to Ascend by; the first Step is laid hold on by the Memory, which begins; this Spiritual Ascent, by putting the Soul in mind to look up to the Majesty of him that stands above the Ladder, to remember that tho' the Place we chuse for our Devotion be ever so Solitary, yet we are not alone, for God is near, who hears what we say, and sees what

we do, that the whole Trinity is present, as visible to the Eye of Faith, the Divine Spring of Love inflames the Will with fervent Devotions, and keeps us from Dampness and Coldness in Prayers: let not then O God the Spirit of Impatience as much my Pain as Sin, Petrify the intentions of my Soul, that in all the Prayers I make to thee, I may never seek nor desire any thing but that which is pleasing to thee through Jesus Christ our Lord, Amen.

Meditation by way of Prayer before the Sacrament.

O Lord assist me in receiving of this Holy Sacrament, and make me very acceptable unto thee, that I may receive the benefits of Christ's Suffering, who hath said, *Do this in Remembrance of me*. The neglect of this makes Men in time less Religious, which for the most part proceeds for the want of love, for it cannot be that we love Christ, and yet neglect his Holy Ordinance.

None shall stay me from frequenting this Holy and Heavenly Sacrament; I pray thee therefore most merciful Jesus that like as thou hast inspired me of thy merciful Goodness, that I may beg the taste of this most precious Meat, so thou mayest bestow on me Grace to frequent the same with joyful Perseverance, O Lord, that the memory and desire of this Holy Sacrament fail not from me, for if it do, my Heart will Faint, and I shall be constrained to say with the Prophet, *My Heart is whisper'd, within me, that I forget to eat my Bread*: Let not the distrust of my own Vileness deter or stay me from such Heavenly Meat so full of Comfort, to which my humble desire, Lord give thy Blessed Grace, Amen.

*Meditation by way of Confession before the
SACRAMENT.*

I Am unworthy to be present amongst so many thousand of Angels and Saints that are at the Table of
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our Lord, attending upon him; but I Bow myself before my Lord and Saviour, beseeching him to make me worthy, that I may behold and love him as those holy Angels do, to which end I pray thee wash away these spots of my Sin, and Sanctifie my Body and Soul, that I may love thee with all my mind and might, with purity of Heart, and plenty of Tears, with Spiritual Gladness, and Heavenly Joy; let my mind taste the sweetness of my Lord, and my Faith behold those holy Angels that Adore him; dear Lord grant that we may all continue in the true and sincere profession of our Faith, to the end of our days, that we may attain the Victory, and win the Crown of Glory, that is laid up for them that fear him: Vouchsafe to accept these our Meditations, and lend us of thy Heavenly Joy, to the Health and Comfort of our Souls, that we may be delivered from all Evils past, and present, and further by the help of thy Mercy that we may continue to be free from Sin; grant that we may receive thee Sacramentally, who art the Food of our Souls; that it may please thee to come unto us Spiritually; and make us partakers of all thy Graces, dispense us not, for we are thy humble Servants, but tarry with us by thy Divine Grace unto the Evening of our Age, and then forsake us not, but bring us to thy eternal Kingdom, *Amen.*

ANOTHER.

O Lord, I beseech thee to feed us with the Food of thy Holy Sacrament, and to comfort us with thy Blessed Presence, that every Tongue may laud and glorify thee, for the great Benefits we receive of thee; accept the Praises of thy Elect People I Beseech thee, more especially to have Mercy upon us all, now, and at the Hour of Death, be then with us, and impart to us the Virtue of the Sacrament, I Beseech thee to Seal the pardon of our sins, before we go hence and be no more seen, that we may end our Days in the true Faith and Catholic Church, in perfect Love and Charity with all People. *Amen.*

A Prayer before the Sacrament.

O Lord *Jesus Christ* which art the only Son of God,
 "the Image of the Father, the brightness of eternal
 "Light, whom I do only desire to behold after all
 "thy Sufferings, praying for thy Enemies, who now sit-
 "est at the Throne of Glory; who am I that do presume
 "not only to behold thee my God, but also to take and
 "receive thy Body into the lodging of my Body and House
 "of my Soul; O Miserable that I am, which do this so ex-
 "ceeding great Injury to thee my God, for when a thousand
 "years of tears are not sufficient to receive at least once
 "worthily this revered and precious *Sacrament*, so high
 "and Divine a Mystery, I wretched and unworthy daily
 "Offending, and adding Sin unto Sin, un-prepared and of a
 "Heart less Contrite and purged, do not notwithstanding
 "ing take upon me often to receive it; but because thy
 "Mercy is greater by infinite than my Misery; neither
 "hath it been heard from the Beginning of the world,
 "that thou hast ever dispised the Prayers of the Humble
 "but savest them that trust in thee, and hath shed thy
 "precious Blood for our Salvation, and the Salvati-
 "on of the World, and for an everlasting Pledge of thy
 "Love towards us, hast ordained this *Sacrament*, trusting
 "in this thy unchangeable Love, I most humbly think of
 "coming to thy Table, grant me thy Grace, that this
 "Holy Mystery may turn and become effectual to the
 "Life and Salvation of my Body and Soul, that I may
 "abide in thee, which do intend by thy Grace to receive
 "thee into my Soul: let my mind be confirmed amongst
 "so great Mysteries, with thy comfortable presence, that
 "it may understand thou art present with her, and Re-
 "joice perfectly before thee, the Fire which always burn-
 "eth, the Brightness which always shines, sweet *Jesu* good
 "*Jesu*, the Bread of Life which refresheth us ever, and
 "yet never decayeth, which are always eaten, and remain-
 "eth always whole; Inflame and Sanctifie thy Vessel,
 "purge it from Malice, fill it with thy Grace, and being
 "filled.

" filled, preserve it evermore in thy Holy Love, O thou
 " which livest and Reigneſt one God World without end.
Amen.

*Useful Prayers, proper to be devoutly used at
 any Time.*

O Lord I pray thee to inflame my Heart to love thee
 with all my Soul and Might, and inwardly heal my
 Soul of all Imperfections, that I may be strong to suffer
 any thing for thy Name, and be enabled constantly to
 continue in thy fear and love to the last of my Days, and
 to this end strengthen my Faith in thy good Promises
 more and more, that I may be assured of thy Protection,
 and my own Salvation, and this with whatsoever else thou
 knowest needful for me and every Creature, I beg for
 Jesus Sake. *Amen,*

O Grace of Graces holy and heavenly Prayer what
 shall I say of thee; either to express thy Excel-
 lency or the necessity my Soul hath of thy help, I am
 the Fountain of Misery, and thou art to me the Foun-
 tain and Spring of Mercy, with thee I Live, without thee
 I Die; with thee I am able to do all things, without thee
 I am able to do nothing, wherefore I beg thy merciful
 Assistance, to enable me to do all things well, that I may
 have the benefit of thy opening a Fountain for sin, and for
 uncleanness, by being washed thoroughly in it with those
 saving Waters, that I being purified from the Stains of my
 sins and the guilt of my natural Corruption, I may with the
 more confidence draw near to the Throne of Grace,
 and bow my self before thy Mercies Seat. *Amen.*

O Lord Jesus Christ, who art the lively Image of thy
 Fathers Brightness, the ground of all our Faith and
 Hope, who art the light of Light, we beseech thee to
 direct our minds to thee, that we may totally submit
 our selves to thy gracious Protection, that we may be
 wholly

wholly guided by thee, because we can never be in a better temper then when we are worshiping and adoring thee, whose power makes us do thy will with Cheerfulness and Allacrity, O enable us to direct our Prayers unto thee, who hast said, *Whatsoever you ask, beleiving, you shall receive.* This was the Gold spoken of in the 72d. Psalm, even the Prayers of the People, even those who Pray out of a pure Heart, and sincere desire to serve and please him, who is the giver of all Grace and Goodness: that it may please him to give us an inoffensive Conscience, which is the Candle of the Lord, and to keep us from a misguided Conscience, because there is nothing so intollerable in the World as an ill one, for Conscience is a joint knowledg of the things of God, and delivers us from all Distraction and Confusion of mind and spirit: O thou that art the God of Order, reduce thy own Order out of our Confusions, and let us always carry our selves as in thy Presence O God, who stands by us; O therefore we beseech thee to cloath our Souls with the habits of true Grace, that we may not appear Naked, but be adorned with Humility, Charity, Sobriety, Thankfulness, and all other Graces that thou knowest needful for us, for the sake of Jesus Christ our Lord. *Amen.*

O Lord I beseech thee to pour into my Heart the invincible light of thy Heavenly Grace, fill my soul, my mind, senses and desires with fervent and perpetual Charity, that I may most heartily love thee my God, and my Neighbour for thy sake; grant me Humility, that I may with all my Heart love and endeavour to advance the Salvation of all Men; grant me to love my Enemies, take from me all bitterness of Mind, and whatsoever is contrary to true Charity, so that I may love all Men with hearty Affections. *Amen.*

O Lord I beseech thee to have Mercy upon me, and forgive me all my Offences, which I have done in thy sight, grant me Grace that I may love thee, serve thee,

thee, and obey thee, and forsake and dispise all Sin and Worldly Vanities; have Mercy upon all Sinners, turn their Vices into Virtues, make them true observers of all thy Laws, and lovers of thee, and bring them unto Bliss in everlasting Glory. *Amen.*

BE reconciled to me o God in the Blood of thy dear Son *Jesus Christ*, which was shed for the Sins of the whole World, require not that payment again of me poor miserable Creature, but for his abundant Satisfaction sake forgive them all; and tho' I am less than the least Grain of Dust that lyes upon the Ballance, I do with remorse of Spirit not only sorrow, but am ashamed and confounded within myself, that I have so many ways sinned against so good a God, so Gracious a Father, but I beseech thee to blot out all my Sins past, both new and old, and for the time to come let there be an everlasting Covenant betwixt thy self and my Soul, that thou mayest be my God, and I may live and die thy Servant, serving thee unanimously, constantly, sincerely and devoutly, in every Center of my Life, O enable me to do so for thy Mercies sake. *Amen.*

But for the time to come I call thy holy Angels to witness that I this day sacrifice myself wholly to thee resolving to ~~break~~ off from all sinful courses, and fully purposing to offend thee no more; but because thou knowest my failings and my weakness is not hid from thee, I beg of thee O my God to shew thy strength in my weakness, and confirm my infirm mind in this holy resolution, that so never repenting of this Repentance nor wavering in those absolute purposes, which I have now by thy Grace so deliberately made, I may go on constantly in a pure and holy Life to the end of my days, till I come to thy everlasting Joys which thou hast prepared for them that love thee, through *Jesus Christ* our Lord. *Amen.*

A Prayer against Impatience.

O Lord forsake me not, but forgive all my Sins, and lay no more upon me than I am able to bear, neither suffer me frail Dull and Earth for any trials to fall from thee, but give me a blessed issue out of every Trial, good Father correct me not in thy Anger, neither Chasten me in thy heavy Displeasure, lest I Perish; let thy Corrections breed in me a true sight of all my Sins, a filial fear to offend thee, a fixed resolution to love and serve thee, to this end, give me assurance of my Justification, by *Christ's* Righteousness, my Atone-ment with thee, and such Peace of Conscience as the World can neither give, nor take from me, that I may love thee above all, and be truly thankful to thee for all thy Mercies Temporal and Eternal: Lord Sanctifie me by thy good Spirit, and all my Afflictions to me by *Christ's* merits, cast out of my Soul all those Sins and Corruptions, for which thou fillest me with bitterness; let the sum and height of all my Ambition be only to be thine, give me a prudent and contrite Heart, in every estate and condition, a faithful dependance upon thy good Providence, in full assurance that thou who hast promised, wilt never fail me nor forsake me, that in every Affliction I may expect thy Gracious Deliverance; give me patience and meekness of Spirit that I may in the midst of all my Troubles find rest to my Soul in thee, for *Jesus* sake. *Amen.*

O God the protector of all them that trust in thee, without whom nothing is strong, nothing is holy, increase and multiplie upon me thy Mercy that thou at all times being my Ruler and Guide, I may so pass through things Temporal, that I finally lose not the things that are Eternal, but always living in thy fear, may die in thy favour, rest in thy Peace, and rise in thy Power, and reign in thy Glory, for the alone merits of my dear Redeemer. *Amen.*

O Almighty God who seest that we have no power of our selves to help our selves, keep us we beseech thee, both outwardly in our Bodies, and inwardly in our Souls, that we may be defended from all Adversities that may happen to the Body, and from all evil thoughts that may assault and hurt the Soul, that my Heart may truly seek thy Face, O hide not thy self from me, neither cast me away in thy Displeasure, for thou hast been my Succour, O therefore leave me not, neither forsake me O God of my Salvation; but graciously deliver my Soul in peace from the practices that are against me; and that I may obtain my Petitions, make me to ask such things as shall please thee, through the merits of Jesus my dear Redeemer, to whom with the Father and thee O blessed Spirit, be all Honour and Glory World without end. *Amen.*

O Lord how plentiful is thy Goodness which thou hast laid up for them that fear thee even before the Sons of Men, O prepare us to be worthy sharers in these thy Mercies, and to this end shew us and all Men our Errours, and lead us into thy Truth, and again remit us and admit us to the fellowship of Christ's own practice, and enable us to eschue all things that are contrary to our Religion, that we may follow such things only as are agreeable to the same, for thy Mercy, and for the Promise sake. *Amen.*

O Lord give me Grace, that I may be worthy to dwell under thy Defence, who art most High, far above all Honour, yet art pleased to shew thy almighty Power most chiefly in Mercy; O therefore give me abundance of thy Grace, that I running to thy Promises, may be made partaker of thy Heavenly Treasure, through Jesus my dear Redeemer. *Amen.*

O Thou Almighty look upon me in pity, and be merciful to me as thou usest to do to those that fear thy

thy Name, and order my step, in thy Word, so shall no wickedness have any dominion over me, and to this end give me I beseech thee a full increase of Faith, Hope and Charity; and that I may obtain that which thou doest promise, cause me to love that which thou doest Command, that I may not deserve to be Corrected in thine Anger, for thy Power with Justice might then crush me to nothing, because I have erred from thy Commandments through the weakness and frailty of my Nature, which cannot without thy Assistance but fall; O therefore preserve me by thy help, and lead me to all things profitable for the health of my Soul, for Jesus Sake. *Amen.*

O God grant that I may love the thing which thou commandest and desire that which thou doest promise that among all the sundry and manifold changes and chances of this world my Heart may surely there be fix'd where true Joys are to be found, and suffer me not at any time to abuse that good measure of Grace thou in thy bountiful Goodness hast been pleased to bestow upon me, but increase it in me more and more, till it with thy Almighty power arrive me safe to thy great Tribunal, and do thou there accept me in thy great Compassion, for the Bowels of thy dear Son Jesus sake, *Amen.*

O Lord increase thy Grace in me, and by it weaken first and then cut off my resistance, that I may see and confess and forsake my Sins, and find mercy and Salvation in the merits of thy Son, for in his Word is my full trust, and in and through him do I lift up my Soul, to thee who art my only hope; O therefore suffer me not to be rebuked by the Foolish, but let my hope constantly be in thee, that I may still continue in thee and be accepted of thee through the merits of my dear Redeemer. *Amen.*

O Lord look upon me, but not till thou hast Nailed my sins to the Cross of thy Son: and I have hid my self

my self in his Wounds and his goodnes have Buried them in the oblivion of his Mercy. that may melt me into true Obedience, that for the future I may have a great Zeal for thine Honour, that may be to me a Sanctuary and stock of Refuge in all distress and necessity ; which Mercy I beg of thee, for *Jesus Christ* his Sake. *Amen.*

O Thou who in the beginning didst engage thy Omnipotence to convince the unbelieving World with Miracles, and still yet at thy pleasure dost revive those Miracles to evince us of thy wonderful Clemency and Benificence, whose Wisdome justifies the Innocent, and pardons the Penitent, and causest Truth to triumph over Errour, exalting every little circumstance with rare illustrious Eloquence, by closing all with a free and general Pardon, such is the efficacy of thy wonderful goodness: Therefore to thee be Glory and Praise world without end. *Amen.*

O Lord keep me with thy perpetual Mercy, and because the frailty of Man without thee cannot but fall, preserve me ever by thy help, and lead me to all things profitable for the health of my Soul, for *Jesus Christ* his Sake. *Amen.*

O Lord give me Grace to seek thee whilſt thou mayest be found; by calling upon thee whilſt thou art near, that I may detest and forsake all wicked ways, and the unrighteousness of my own Imagination, that I returning to thee, thou mayest knit my Heart unto thee, that I may duly fear thy Name, that thy Grace may always prevent and follow me to my last Breath. *Amen.*

O Lord make me continually to be given to such good Works as may please thee, that with a pure Heart and mind I may follow thee the only God, and be able to do thy will in all things by thine own assisting power, through *Jesus Christ* our Lord. *Amen.*

O Lord forasmuch as without thee I am not able to please thee, grant that the workings of thy Mercy may in all things direct and rule my Heart, that I may at no time do any thing but what is agreeable to thy holy will, that I may always endeavour to exalt thy Name, which is high, for thou dwellest in that Light to which no Mortal Creature is able to approach unto; that thy favour may be my Treasure, and thou mayest refresh me with the waters of Comfort, and establish me in thy Truth, and give me a blessed deliverance from all Dangers, that in thy due time thou mayest exalt me to thine own place, where Jesus is gone to prepare a Place for me. *Amen.*

O God the King of Glory, who hast exalted thy only Son Jesus Christ with great Triumph to thy Heavenly Kingdom: I beseech thee leave not thy Church destitute of Comfort, but send thy Divine assistance from above to Comfort her, and exalt every one of her Members to the honour of attending thee on thy Kingly Throne, for thy mercy and compassion sake. *Amen.*

O Lord grant that my Soul may continually watch for her deliverance, that she may not be surprized when thou callest for her by Death, but may in some good measure be prepared to meet thee her only Lord and Saviour. *Amen.*

O Lord send thy holy Angels to visit, protect and defend me and all that are any thing related to me, and let them receive Divine Consolation from thee, By the aid of thy Ministering Spirits, which thou in mercy hast appointed to watch over us for our Good. O that we with them could worthily praise thee according to thy excellent Greatness: O make us all heartily to praise, admire and adore thee, because thou hast freely endued us with these Blessings and Assistances, that we may more and more admire thy Love, which flows from the eternal Fountain

Fountain of thy free Mercy and Grace, that we may be fitly qualified to drink of the Well of Salvation, that we may give Glory to thee Great God; One co-eternal three, as at the first beginning was, may now and ever be. *Hallelujah.*

O Thou the Fountain of our Temporal, Spiritual and Eternal Mercies have Compassion upon me the vilest and unwisest of thy Creatures, who have involved my self in Misery and Guilt, by reason of my manifold Transgressions, but now at length I recal my self, beseeching thee to give me Grace to study to live up to the rule of thy Holy Will, that by thy assisting power I may do all such good Works as thou hast prepared for us to walk in, that we may never desecrate, nor unhallow our selves by committing any thing that is displeasing in thy sight, but endeavour to approve our selves before thee in all things; grant this for *Jesus* sake. *Amen.*

WE return to thee again O Lord with our Hearts and Mouth full of thy Praises, begging of thee to be merciful unto us in the free and full pardon and forgiveness of all our Sins that ever we have committed in Thought, Word or deed, either secretly or openly, whether knowing or ignorantly I am sorry for them, from the very root and bottom of my Heart, beseeching thee to look compassionately upon the frailty and Ignorance, the willfulness and presumption of my Life, and Graciously to forgive all that I have done amiss. *Amen*

O Thou who markest those who Mourn for the abomination of the Time, take a merciful notice of me thy Servant; who have this day desired to humble my Soul before thee for the Abomination of the Times are many O Lord, and the more for mine, both of Heart and Life; Lord forgive all that Mourn for offending of thee, and spare those who grieve to see how thou art Offended, thou that wouldst have saved *Sodom*, if but
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Ten such had been found in it, save all such for thy mercies sake, save a sinful Nation, for their Sake, save us all for Jesus Sake for his infinite Merits and thy infinite Mercies sake; the Blessing and Comfort of God be on me and mine, and all that I have or ought to pray for, even these sinful Nations from the highest to the lowest, but more especially all such sad and sorrowful Souls with me, now and ever- *Amen.*

O Sweet Saviour of the World let thy last words upon the Cross, be my last words at my departure out of this World; O enable me then to commend my Spirit into thy Hands, and what I cannot utter with my Mouth, I beseech thee accept from my Heart, to the everlasting profit of my poor Soul. *Amen.*

O Lord God Almighty, the Resurrection and Life of all them that believe in thee, strengthen our Faith and comfort us in all our present Sorrows and Dearth, with a lively and full assurance that in the ruine and desolation of these Earthly Tabernacles, thou wilt repair us to eternal Incorruption and Glory by the same power of thy quickning Spirit, which raised up our Lord Jesus (the first Fruits) from the Dead, give us a part in the first Resurrection from the death of Sin unto the life of Righteousness, that the second Death may have no power over us; give us Grace to overcome all the Messengers of Satan, and the sinful corruptions of Flesh and Blood, which fight against us in our own Souls, that we may triumph and rest secure in the Victory of our Faith, that the Gates of Hell and power of Death may never prevail against us: Give us that purity of Heart and Sanctified Life that thou requiest of all those whom thou wilt hereafter perfect with Glory and eternal Salvation; give us firm hope for the Anchor of our Soul, in the fiercest rages which afflicts our present Life, that we may have sure and steadfast hold on the land of the Living, and entering into that place which is freed from all Discommotions, where the forerunner Christ Jesus is for us entered: Give us patience to bear all our present
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ts and grievances with that cheerfulness, which becometh those that are confident that thou hast laid up the Crown of Life for them, and wilt never fail them nor forsake them, let this be a sure and a never failing Comfort to us, and a strong consolation for us who have fled for Refuge, to lay hold upon the Hope which is set before us, by thine own word the Gospel, when the sorrows and terrors of Death arrest us and at our last Gaspe fill us with hope, that as our Lord Jesus Died and Rose again to abolish Death, and bring Life and Immortality to light and to purchase eternal Glory, for us so we may reap the Benefit of those his Sufferings, that our Death may be but a short passage to Blessedness, and an entrance to eternal Joyes, even true endless and unspeakable Happiness, through Jesus Christ our Lord. Amen.

Indue me O God I beseech thee with an humble knowledge, that may make me perfectly wise to Salvation, that thy endless Sweetness may rejoyce me, in filling me in this present hour with thy Fervour and Grace; O let this thy great Goodness continue to me to the last moment of my Life, for Jesus sake. Amen.

Blessed Lord who hast caused all Holy Scriptures to be written for our Learning, grant that we may in such wise hear them, read them, mark, learn, beleive, remember, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace and ever hold fast the blessed hope of everlasting Life which thou hast given us in our Saviour Jesus Christ, in whose Name we beseech thee to grant that if we have asked any thing according to thy will, we may obtain it according to thy blessed Promise, and if we have desired any thing contrary to thy will, pardon our desires, and give us only those things which thou knowest needful for us; and because thy Petitioners O God know not what to Pray for as they ought, we beseech thee notwithstanding give us such a touch of thy holy Spirit to prefer our Suits unto thee, for whatsoever we would or should request, in those holy words which our dear Lord has taught us saying, Our Father, &c. O Lord

